

THE
ARGONAUTIC
EXPEDITION.

TRANSLATED FROM THE GREEK

OF

APOLLONIUS RHODIUS.

VOL. II.

THE
ARGONAUTIC
EXPEDITION.

TRANSLATED FROM THE GREEK
OF
APOLLONIUS RHODIUS,
INTO
ENGLISH VERSE,
WITH
CRITICAL, HISTORICAL, AND EXPLANATORY
REMARKS,
AND
PREFATORY ESSAYS,
WITH A LARGE
APPENDIX.

Inscribed to his Grace the Duke of MARLBOROUGH.

Veris falsa remiscet,
Primo nè medium, medio nè discrepet imum.
HOR. Art. Poet.

V O L. II.

L O N D O N,

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ARGONAUTICS

O F

APOLLONIUS RHODIUS.

BOOK III.

COME, gentle Erato, my soul inspire !
Oh ! fan my genius with thy sacred fire !
Speak to Iölcös borne the radiant prize,
While godlike Jafon lures Medea's eyes ;
Thine Cytherea's softer task to share !
Thine, heav'nly maid, to soothe the virgin's care,
Thence deem'd the Muse of love !—the shelt'ring
reeds

Receive the warriors ambush'd in the meads,
Conceal'd from mortal ken, yet amply seen
By Jove's imperial bride, and wisdom's queen.
Far from the thund'rer, and th' associate pow'rs
The couch invites them to the council'd hours ;
Inquiring Juno Wisdom's ear address'd :
“ Daughter of Jove, the secret of thy breast
“ Dare to unfold ! to Juno's wish impart
“ What open * succor, or what snares of art
“ Shall

* *ἔρεος* in the original is contrasted with *δολον*, and intimates the application of force, only if such exertion should be necessary. Erato the Muse of heroic poetry is more characteristically from her name, the Muse of love; and may seem in

VOL. II. B these

“ Shall to yon heroes yield the golden fleece
 “ Return’d triumphant to their native Greece?
 “ How soothing treach’ry friendship’s semblance roll,
 “ To melt the monarch, insolent of soul ?

these united offices to justify the continued mixture of the warlike and the amorous passions, never-failing concomitants in our tragic plans. They are however more happily allied in ancient poetry by their rescue of heroism from barbarity. In the catalogue of departments attributed to the nine Muses by the scholiast on this passage, the province of ‘ activity in the dance ’ is particularly assigned to Erato. The idea of the dance may surely rather lead us to her connection with dramatic, than with epic compositions, however variations may seem to have been made in the peculiar employments of each Muse, as occasional changes in the progress of Grecian literature gave rise. Virgil has invoked Erato, and the invocation is addressed to her upon the arrival of Æneas at Latium to *obtain*, or with *due* submission to the heathen deities, ‘ promoters of discord,’ to *seize* from the rightful claimant the crown of that kingdom, and the princess to whom he had been betrothed. On this poetical origin of the Romans it may be remarked, that without the express countenance of those ‘ heathen deities’ personally interfering as abettors of Trojan usurpation, Virgil could scarcely have hazarded, consistently with the interests of his master Augustus, as with the less satisfied dispositions of a considerable party, an episode, wherein the fundamental principles of hospitable society (principles derived from, and forming indeed a secondary portion of the heathen religion) were violated in the person of old Latinus, and his engagements with Turnus. But every other consideration was destined to submit to the poet’s political design ; sure of a popular reception from its flattering appeal to every Roman bosom. A turn upon words is obvious in the use of *ἐπιπαύειν*, ver. 5. orig.

“ How ?

“ How ? but each thought be scan’d ! each aid
 “ supply’d ! ”

She spake, and Wisdom’s Goddess thus reply’d !

“ Ah ! why the great resolve, my Juno, ask ?

“ Still broods my bosom o’er reflection’s task ;

“ Nor fram’d one art to shield the warriors’ skill,

“ Though weigh’d in reason’s scale each ponder’d
 “ will.”

She ends ; to earth their steady looks resign’d

Speak the wild sorrows floating in the mind ;

When bolder Juno bursts the sleep of thought :

“ Instant be wily Cytherea sought !

“ Instant, oh Goddess, if her wish our joy,

“ Her voice shall give the mandate to her boy ;

“ Swift springs the arrow to Medea’s heart ;

“ *Skill’d* in the magic’s medicinal art

“ *Her’s* ev’ry rapt’rous hope in Jason’s arms !

“ The prize his triumph with his country’s charms,”

Pleas’d wisdom’s goddess caught the sounds of guile ;

And thus responsive lends a conscious smile.

“ Nor me instruction guides in ambush’d field

“ Of softer love these urchin-arms to wield !

“ Unknown th’intrancing music ! thine the way

“ Gracious to lead ! Minerva’s to obey !

“ Thy strain of eloquence the goddess greet ! ”

— They rush contending to the Cyprian *seat*,

Rear’d by the feet-impeded bridegroom’s hands,

When Jove assenting weav’d the nuptial bands.

Beneath the couch's deep recess their place,
 Where radiant sat the queen of ev'ry grace ;
 He on the wand'rer isle's embosom'd plain
 Ply'd at the forge his anvil's iron-reign,
The toil mechanic shap'd by ductil fire ;
 Her charms awhile to solitude retire
 Prop'd on her variegated throne, the gate
 Confronting adverse ; loosely pendent state,
 The lucid locks her shoulder's pride infold,
 Whose polish'd order waits the comb of gold ;
 Ev'n now the ringlet's length her care attends ;
 She feels *their* presence, and her task suspends ;
 Hails the lov'd *guests*, and vaulting from her throne
Plac'd by her side she ' marks *them* for her own :'
 Disorder'd yet collects the tresses' flow,
 And sweetly smiles benevolency's show *.

“ Say

* To attempt the slightest depreciation of Virgil's excellencies would not only evince the critic too ready to undertake an invidious labor, but would likewise convict that critic of a desire to sacrifice his character for taste. The conduct of these goddesses, introduced in the text as speakers, may however, without incurring the censure above alledged, be presumed the origin of those speeches, which pass in the *Æneid* between the respective gods and goddesses represented as assistants, or opponents of the Trojan cause ; those speeches assimilate regatly to the present, and some of them, particularly those of Venus to Jupiter, and his answers, may be pronounced more circumstantially correspondent. In the picture of that easy reception, which Venus gives to her guests, whose designs she seems so far to have fathomed from the knowledge of
 of

“ Say to my view, ye much-respected pair,
 “ What fancy tempts you, or what fonder care?
 “ So long your absence, wherefore seen at last?
 “ *Not thus your visits cheer’d the moments pass’d!*
 “ And well I ween such eminence divine”——
 The bride of Jove replies, “ The talent thine
 “ To deal the jest severe; too poor relief
 “ For bosoms throbbing with the pangs of grief!
 “ On Phasis’ flood the chieftain, and his host
 “ Urg’d by the fleecy store to Colchos’ coast
 “ Their bark detain; lo! o’er himself, o’er all
 “ The battle storms! we tremble for their fall!
 “ For Jason most! for Jason! should he go
 “ Calm and undaunted to the shades below,

of their dispositions, as to be convinced, that some very interesting motive occasioned the *honor* of their visit, we may trace the skill of a poet, whose talent is the portraiture of character. With a spirit of distinction, and vivacity of good temper, she is the same at her toilette as she ought to be (to her own sex only, ‘avec permission, s’il vous plaise, mon cher Parisien!’) in the mingled converse of the more enlarged world of deities. A simplicity of appearance previous to the adjustment of her dress, with a ready adjustment of that article, so as to prevent any unnecessary delay to her visitants, may plead in favor of that courtesy of manners, which unfortunately for heathen propriety is not always experienced in the delineations of *this* deity, whose situation varies with the various ideas of every poet, according to his peculiar prejudices, and prepossessions. In Apollonius she is a goddess, in Ovid she is a ———. The double character of Minerva is reconciled from the ancient temper, the martial ardor of which infer’d wisdom to be possessed in a superior degree, where more warlike abilities were exerted.

6 A P O L L O N I U S.

“ His daring errand from thy chains, oh ! grave,
 “ Ambition’s fiend Ixion’s self to save,
 “ If such my vengeful pow’rs, thy ghastly sneer,
 “ Pelias, should know the hour of danger near ;
 “ Thou king, thou monster, by whose atheist-
 “ pride

“ To Juno due the solemn rites deny’d !
 “ Jason *of old* my fondness’ happier claim,
 “ His the *flush’d* triumphs of the huntsman’s fame ;
 “ Where ocean’s tides Anaurus’ stream embrace,
 “ I tempt the lib’ral worth of human race.
 “ Hoar Nature clothes th’ expanded hills in white ;
 “ Bow’d to the storms the promontory’s hight ;
 “ The torrents roll in thunder from the steep ;
 “ Wrap’d o’er his shoulders thro’ the roaring deep,
 “ Semblance of age, my form his pity bears ;
 “ Eternal honors his reward of cares :
 “ On Pelias yet in vain my hate shall burn,
 “ If Venus’ frown deny the wish’d return.”

She ends ; nor custom’d to the notes of grief
 Heav’n’s awful queen a suppliant of relief

Confus’d the goddess saw ; at once resign’d
 The thrilling music of th’ ingenuous mind !

“ Imperial Juno, not an ill can shed
 “ Severer anguish on my guilty head,
 “ Than stern refusal of thy suit ; nor word,
 “ Nor thought, nor action to thyself prefer’d :
 “ All, all their pow’rs my willing hands impart,
 “ Or ne’er may Venus boast her Juno’s heart !”

Such

Such luring strains the readier counsel charm !

“ Thy strength we court not, or thy force of arm ;

“ Give but thy son Medea’s soul to fire

“ With the keen throbs of exquisite desire !

“ Jason her sigh !—oh ! once, thou lovely maid,

“ In Jason’s cause thy witching wiles display’d

“ (For many a wile is thine !) the golden prize

“ Shall spread triumphant to Iölcos’ skies !”

She spake ! compos’d the goddess both address’d ;

“ Oh ! thou with pow’r, and thou with wisdom

“ bless’d,

“ The boy’s obedience *may* your wishes crown ;

“ Nor your’s his froward insolence of frown,

“ When seen, rever’d ; he ne’er to Venus bends,

“ *The parent spurning with the sex contends.*

“ Once my resolve, his mischief urg’d the blow,

“ His darts fell whizzing, and his twanging bow

“ To break !—his voice (for ill he brook’d th’

“ offence !)

“ Wak’d the warm threat, if mine the bold pretence

“ Of vengeance, when arous’d his slumb’ring flame,

“ Not his, but mine, and mine alone the blame !”—

Softly they smile, and each the other gaze !

She well-affected sadness thus displays.

“ Ah ! why another’s jest my sorrow’s stream ?

“ *I prate not to the world affliction’s theme ;*

“ Enough myself I feel ; yet—such your will,

“ For you shall yet be try’d a mother’s skill !

“ The mother flatters, nor the son denies !”
 Bounteous she ends ! admiring Juno’s eyes,
 Fond as she grasps her gently yielding hand,
 Sparkled affection’s beam ; “ Of Cyprus’ land
 “ Thou goddess bless’d, thy much-availing zeal
 “ Rise, and at once secure a Jason’s weal !
 “ No words of censure on the urchin pass’d ;
 “ Away, resentment ! he submits at last.”
 She spake, and vaulting from her seat withdrew ;
 Minerva’s steps her anxious course pursue ;
Heav’n, their returning flight, whose winding space
 Wings the lov’d Venus to her son’s embrace.
 Him, where the flow’ry fruits of Jove abound,
 * With Ida’s blooming *boy* th’ enquirer found ;

* A moral author who has confirmed the existence of a future state by many arguments of religious solidity proves it likewise from the prevalence of pain over pleasure in the present union of our souls and bodies. He is asserting, that diversion, attention, and employment are entered into by us for the removal of previous pain, and acquaints us from Herodotus, § that ‘the Lydians in the time of a long famine, invented variety of diversions, afterwards used by the Grecians, to beguile the sense of hunger.’ This passage may serve not only to evince the truth of our philosopher’s remark, but may likewise guide us to the original motives which induced the Greeks to invent, or adopt their inferior pastimes, as from the genius of their religious enthusiasm may be deduced the institution of the more heroic ones, dignified with the title of games.

Baxter’s Estimate of Pleasures and Pains.

§ Εξευρέθηται δὲ τότε καὶ τῶν κύβων καὶ τῶν αἰσχυρῶν, καὶ τῆς σφαίρης.

Herod. lib. i.

(The

(The fire of gods in fair Olympus' reign
 Had wrap'd *his* beauties with th' immortal train,
 Struck with *his* matchless charms) as brothers stray
 The fond associates in their † golden play.

† These dice of gold, which constituted the amusement of our infant gamblers were by the Greeks termed ἀστράγαλοι, the spots on them may be supposed the production of that metal, rather than the dice, as the name itself implies their being, as it were, 'studded with stars.' This little history may not improbably have given rise to the employment of dice in Grecian divinations. 'They cast,' says Dr. Potter, 'the lots into a vessel, and having made supplication to the gods to direct them, drew them out, and according to the characters conjectured what should happen to them.' Egyptian enthusiasm was parent of this religious play-work. See Grec. Antiq. vol. i. p. 333.

Suidas tells us that the Septuagint version of the Scriptures interprets ἀστράγαλος the hand which wrote on the wall those Hebrew characters observed by Balthasar, while at supper. It may rather perhaps be referred to the *points* of the Hebrew letters, than to the hand which wrote them; or to the letters themselves, as flashing upon the eyes of the affrighted king with a starry lustre. I cannot conclude this remark without an intimation, that the harmony of sentiment, and poetry in the description of Venus threatening to break Cupid's bow and arrows, and the charming picture of boyish simplicity in the tale of the two urchins playing at dice, with other concomitant circumstances in these passages of the original, are rivals of the pastoral Bion and Moschus in their more favorite walk of composition. Our poet assigning to the fiery spirit of power the task of addressing Venus, in an instance where a scheme was to be perfected by artifice, instead of allotting the task to wisdom, which constitutionally revolts from such practices, has subdued genius to propriety, and reconciled imagination to reason.

The

The wanton god upholding to his breast,
 Clasp'd in his hand, the sportive engines press'd,
 Erect of form ; health's vernal roses streak
 The downy regions of his laughing cheek ;
 While thou, the tear soft trickling from thine
 eye,

Lament'st in silence fickle fortune's die ;
 Two, thy whole little flock ! the rest were lost ;
 Soon by the *snearing* conqu'ror doubly cross'd
 These last remains soon vanish from thy view—
 Helpless of thought the beggar'd youth withdrew ;
 Nor yet perceiv'd the visitant he meets,
 Who eyes her Cupid, and with kisses greets ;
 “ Why laughs my urchin ? sure some deed of ill,
 “ Unknown to Venus, marks thy wicked will !
 “ Some fraud of play ! for *his* th' unequal art ;
 “ —Yet—lift the mandate, which my words im-
 “ part,

“ Lift ! and with speed perform ; a mother pours,
 “ Obedience thine, to charm thy playful hours,
 “ The lucid glories of that whirling sphere
 “ Shap'd by Adrafta's skill her Jove to cheer,
 “ While Ida's cavern nurs'd the rising boy :
 “ Not thus thy fire could form the feast of joy.
 “ Rich are the polish'd circles fraught with gold ;
 “ O'er each the double bending orbs were roll'd ;
 “ Art's twisted threads conceal'd, and, mildly bright
 “ Around, the surface shed a gleam of light

“ Cerulean ;

“ Cerulean ; high in air its radiant claim

“ A meteor, rival of the starry flame *.

“ Be

* However the judgement of Virgil is conspicuous in his descriptions, and episodes familiarized to the interests of his country, yet it is the province of *the critic candidly* to deduce such passages as are of the imitative kind from the genuine originals. The present may be esteemed the source of a similar circumstance of the marvelous introduced by Virgil to the great perplexity of his commentators. An English critic, and valuable editor of that poet, has indeed explained it by a more national construction ||. The intimation of Apollonius that the composition of the sphere by the nurse of Jupiter was for his pastime, as a species of *game*, or sport, may be esteemed to corroborate the propriety of the conclusion, that Virgil was indebted to our author for the portentous phænomenon, which figures in his game of the ‘ arrow-shooting.’

The arrow in its flight from the hand of Acestes king of Sicily, kindles, and draws a train of light ; the construction of the play-thing by the Greek for the amusement of ‘ infant Jupiter,’ is as such to be understood of the *marvelous* kind. The flaming arrow in Virgil is intrinsically so. Each possesses the spirit of heathen enthusiasm ; each is inserted in a more composed scene of heroic poetry. Apollonius has his gods, goddesses, and godlings (for Ganymede was a divinity at least by adoption) the principal characters of his little drama ; Æneas invokes the gods in general in his congratulation of the good old king on the omen of his arrow. I know not, whether it may be allowed to add, that the one was set in motion by the hand of the stripling, the other by that of Acestes ; and that the Maronian Muse might intentionally pay a compliment to the country of Sicily, the grain-ary of the Roman world, in the picture, which delineates the

|| See Critical Essays, 12m°. Essay on the Fifth Book of the Æneid.

“ Be this my gift ! oh ! thou the virgin move

“ Pierc’d by th’ unerring dart to Jason’s love !

“ Hence

hospitality of manners, actuating her inhabitants in their reception of the wandering Trojans.

Whatever may be the fate of the above conjecture, I am happy to reflect, that no commentator has been misused, and no character traduced by the submission of it to superior capacities. We possess not an equal portion of intellects, but the profession of a critic is at best only half acquitted by his abilities as a scholar, if he superciliously revolts from the affability of a Gentleman.

As to the general tenor of the passages I may be permitted, without the appearance of affected partiality, to observe, that the whole is a very excellent and characteristic ‘*petite piece* ;’ the genuine simplicity of Apollonius. Nature rarely appears to more advantage, than in her humble walk of infant-innocence, streaked with the smaller specks of imperfection from those rising passions, which she has herself implanted. The winner is wanton in his triumph, the loser is degraded by his depression. Would, that the maturer *child* of manhood were equally guiltless in the *grand* pursuits of ambition, avarice, and fame ! When we consider Venus, as she exercises the arts of cajolment on the one hand, and gives way to the endearments of the parent on the other, we cannot but esteem the latter ‘*necessarily interwoven*’ in her principles : and that they are consistently contrasted by the poet with the unreserved frankness of her boy, slyly assiduous to proceed upon his beloved occupation of mischief. Other intermediate beauties abound, and will repay the curiosity of examination ; it may be almost needless to intimate the throw of the dice, collected together by Cupid, into his mother’s lap, as an earnest of his readiness to acquiesce in her injunctions. There is moreover an elegance of poetical description in Cupid’s flight from Olympus, from which the knowledge of the Greeks in the time of the Argonautic expedition (if not extended to the days of Apollonius) with respect to astronomi-
cal

"Hence, of delay impatient ! Venus' grace
 "Shall ne'er revisit else her Cupid's face."
 The goddess spake, a willing ear he bends ;
 Each frolic pastime of the boy suspends ;
 With either hand's continued force he press'd,
 And fondly wav'd her variegated vest ;
 And su'd her instant boon ; no more to awe
 The mother frown'd ; her looks affection draw ;
 At once embracing with a smile she cries,
 "Thou dear, dear object of these longing eyes,
 "By thee, and by myself I swear to yield
 "The proffer'd gift, nor mine deception's shield ;
 "Urge to Medea's heart the arrow's sway !"——
 Collecting strait, the golden *source* of play
Minutely number'd in her lap he throws,
 The radiant lap a mother's love bestows.
 Loose to the tree the quiver's pride inclin'd
 The charms of solid gold encircling bind ;
 He grasps the bending bow, he flies, where lead
 Th' etherial paths to Jove's prolific mead ;
 Wide thro' Olympus' gates his pinion sweeps ;
 Degrading thence precipitate the steeps,
 Each pole extends its world-commanding head,
 Where, utmost earth, thy boundless *mountains* spread,

cal attention may be concluded to have been very confined.
 Had such knowledge boasted a superior enlargement, surely
 Apollonius would not (from his veneration for the honor of
 Greece) have limited his ideas to the bare mention of the
 poles !

Burst

“ Ere softness fail, ’tis rashness wakes to might,
 “ Nor Justice spoils the monarch of his right ;
 “ Better to lure the friend than brave the foe !
 “ Oft, milky eloquence, thy gen’rous flow
 “ Beyond the tempest of the battle’s din
 “ Gains peace without, and smiles content within !
 “ *His* fost’ring dome a guiltless Phrixus shares ;
 “ A father’s worship, and a mother’s snares
 “ * Urge the fell vengeance ; scarce the pride of man
 “ Unaw’d an hospitable Jove would scan.”—
 The warrior ends ; the youths admiring view,
 A Jason’s will unanimous pursue ;
 His voice inspires ! thy offspring, Phrixus, rise,
 Nor Telamon, thy arm, nor, thine, denies
 Its force, Augeas, while in bright display
 Himself the sceptre wields of Hermes’ sway.

* From the flight of Phrixus on account of the sacrifices offered by his father we may understand, that Phrixus revered the gods of his native country, and his father the animals and inanimate objects of Egyptian adoration. We may recollect that the Argonauts are now in the latter country, their vessel lying in the river Phasis. *Θυσια* literally means first fruits offered in sacrifice, Probably the father of Phrixus had deviated from the worship of the deities established in Greece, at the instigation of his second wife. Every criminality of principal characters discussed by the Greek poets is represented to flow from religious, or rather irreligious perversions ; and their actions are stigmatized as perpetrated in defiance of heaven ; discord between father and son is usually pictured to have arisen from the artifices of a step-mother.

Swift

Swift through the wat'ry reeds their steps they bore,
 Deserted Argo yields them to the shore ;
 At once they climb the mountain's circling bound,
 Boast of its Circe's name ; wide scatter'd round,
 As lavish nature bids, in wilder rows
 Where many a shrub and many a willow grows *.
 Fix'd on whose tops, a melancholy train
 The dead depending draw their length of chain ;
 Ev'n to this hour the Colchian rites prevail
 To burn the corse of every breathless male ;
 Nor one inhum'd (severer doom!) may prove
 The votive monument of kindred love :
 From cities far, and wrap'd with oxen hide,
Hang all the poor remains of manhood's pride.
 Nor air alone enjoys the work of death,
Earth boasts her turn to scoff at human breath ;

* * *πρόμαλος* in the original denotes the more scanty substance of the plant described ; it is usually rendered 'mirica, tamarisk.' Of this tree there are, says the elaborate Miller, 'two species, the first with flowers, having five stamina ;' the second 'with flowers of ten stamina.' The first grows naturally in the south of France, in Spain, and Italy ; in England it grows not to the height observable in that of the former places. The 'second sort grows naturally in Germany ; in moist-land,' as the other seems to delight in warmth. The latter is 'rather a shrub than a tree,' and I take it to be the same with the *πρόμαλος*. 'This plant,' says Dr. Martin of the tamarisk, was first brought into England in queen Elizabeth's time by archbishop Grindall, as a sovereign remedy for the spleen, according to Camden.' Virg. Ecl. iv.

*She clasps the clay-cold female in her arms :
So chequer'd rule the law's imperious charms † !*

Prudent

† Though the Greeks borrowed many religious usages from the Egyptians, yet instances abound in Apollonius, wherein they seem to distinguish others of Egyptian growth (intentionally) from their own; and the present very whimsical practices with respect to the deceased, according to the different sexes, meet no parallel in Grecian ceremonies. 'The dead,' (says Dr. Potter, *Grec. Antiq.* vol. ii. p. 161.) 'were ever held sacred, and inviolable even among the most barbarous nations.' But surely to wrap them up (I mean the men) in hides of oxen, and hang them upon trees may be esteemed a strange proof of veneration. Nevertheless as such it was designed; a mere preparatory to the worship of the dead, to which the earlier idolaters were addicted. The circumstance of wrapping them up in the rude manner above mentioned may be looked upon as the origin of mummyship; which argues greater refinement of manners, from the liberal use of sweet-scented spices and other methods to the preservation of the body from putrefaction. By the custom of burning the corpse, which I presume to have been established on account of the necessary unwholsomeness occasioned by a long course of *suspension*, we are farther induced to regard the ceremony of hanging them up in a religious light; for every thing relating to fire was sacred. As to the treatment of their ladies after death, it was as to their inhumation reconcileable with the funeral rites of the most civilized nations. Whether this arose from the higher estimation, in which men were held amongst these idolaters, as it has been usual with all, above the female sex; and an opinion was thence adopted that men, as more peculiarly serviceable to the general interests of the state during life, were therefore entitled to worship itself after death: from whatever source the ceremony was derived, a distinction was evidently meant; but we must reflect, that in process of civilization (for the age in which these funeral vagaries are delineated, was defective

Prudent of counsel mighty Juno throwds
 The city's grandeur in a veil of clouds,
 Shield of the warriors from the gaping throng ;
 While to the palace-gates they stalk along.
 Soon as their visit hails the lordly tow'rs
 On day's broad beam no misty darkness low'rs ;
 Clos'd mid the Vestibule's resurgent blaze
 Th' embattled ramparts fire them as they gaze ;
 Th' expanded portals, and the column'd glow
 Swell o'er the dome their nice-proportion'd show,
 Above, the parapet in pride of stone
 To brazen capitals adapted shone.
 Silent, and slow the brazen threshold pass'd,
 Around, where vines their branching foliage cast
 Flaunting luxuriant to the sun their hight,
 Beneath, four living fountains of delight
 Op'd by Hephæstus' stroke, while *this* resigns
 Rich floods of milk, and *that* of gen'rous wines ;
The next soft oil of sweetly-scented grace ;
The fourth its silver-gleaming waters trace ;
 And this the *fister-stars* incluster'd greet,
 Ere *parting* from the night, with genial heat,
 When *clad* in orient smiles ; the crystal chill
 Burst thro' the rock down dashes from the hill.

festive in that point) the Egyptian mode of conduct towards
 their dead varied considerably by the erection of buildings in
 which they were deposited, tho' still *above ground*.

Wond'rous

Wond'rous the God, whose wond'rous toils impart
 To Colchos' dome the magic works of art !
 His were the brazen footed bulls ! the claim
 Of brazen mouths, that heave the volum'd flame !
 Fix'd to the *share*, of adamant display'd
 The stubborn plough's compacted strength he made,
 Gift to the fire of day, whose courfers bore
 His weary'd limbs from Phlegra's bloody shore *.
 The central hall, majestic to behold !
 Its space the many-polish'd doors infold ;
 There smiles the stately couch from side to side
 Wrap'd by the portico's incircling pride ;
 Oblique of view the tow'rs sublimely spread ;
 This without rival rears th' expanded head,

* The representation of Vulcan's labor in the formation of the bulls with the feet of brass evinces the whole fable to have been built on magical operations of Egyptian growth ; and the beasts themselves to have been inanimate symbols of the difficulties occasioned to Jason by the repeated oppositions of Æetes to the peaceful overtures of the former for the fleece of gold ; an image, it may seem, of husbandry in the article of tending, and rearing sheep, as the plough-share and its concomitant circumstances may be concluded to typify agriculture. In a more general view the Grecians must be understood to have propos'd a settlement at Colchos ; which Æetes at first might encourage, and secretly (for the distinguished part of his character is treachery itself) urged his people to obstruct their improvements in the possessions, assigned to them by the sovereign. The flight of Medea with Jason may be lastly alledged as a figure of the same intercourse between the two kingdoms of Greece and Colchos. The wars of the Titanians, and their defeat at Phlegra we may observe from the text to have happened before this period.

Rest to the monarch, and his bride of love ;
 This the brave *offspring's* slumb'ring moments prove,
Whose birth on Caucasus' intrancing brow
 Crown'd with the † virgin-bliss a father's vow,
 E'er fair Idyia yields her *nuptial* charms,
 By Tethys' raptures crown'd with Ocean's arms,
 A Phaëton proclaim'd thro' Colchos' land ;
 His form rich beaming o'er the youthful band ‡:
 The rest in order rang'd the maidens share,—
 Blest with the converse of the * princely fair
 Through many a chamber's round with anxious
 thought

Medea's look her beauteous *sister* sought ;
 For *she*, whose custom'd steps the country roam,
 By heav'n's dread Empress *now* confin'd at home
 For many a day to Hecat's awful reign
 Wak'd the dark rites, lov'd priestesses of her fane.

† The maiden was Asterodæa, who brought Absyrtus to Æetes.

‡ Our school hours have informed us that Phaëton was son of Apollo. As to the wife of Æetes Idyia, she is termed (orig. ver. 244.) *παισιπλοτατην*, or youngest daughter of Oceanus and Tethys. I believe the application of this epithet to a youngest son, or daughter, to be properly resolved into the more defenceless state of such, and in consequence into the greater necessity of protection from *every* other member of the family, of which he or she was a portion.

* Chalciopé, and Medea, daughters of Æetes.

She

She stops, she shrieks the warrior host to spy ;
Thou know'st, Chalciope, a sister's cry.
 Each distaff drop'd, th' attendants quit the loom ;
 All, all are fled impatient from the room !
 § She, the fond mother, views each *filial* boy,
 Her hands she rears, and gives a loose to joy :
 They in the wrap'd embrace the parent close,
 Who thus in murmurs pours the stream of woes.
 “ Yet not again, my sons, these tears deplore
 “ Your cruel exile from a native shore !
 “ Fate has your course with-held ; a mother's peace
 “ How dear a forfeit for the pray'rs of Greece !
 “ Sure some disastrous ill arous'd the fire,
 “ That urg'd your *flight*, the *mandate* of a fire !
 “ Sad *mandate* falt'ring on the bed of death,
 “ Whose sound was anguish to my future breath !
 “ Say, *who* Orchomenus ? that vaunted king,
 “ Charm'd by whose city thus your wishes spring ?
 “ Thy stores, proud Athamas, a poor relief,
 “ Your widow'd mother left a prey to grief !”
 She spake ! the monarch stalks erect to view ;
 The queen's serener steps her lord pursue,
 Balm of a daughter's pain ; the dome along,
 Sound the rude tumults of the cumbrous throng,
 O'er the huge bull the vassal toils display'd,
 Or cleft the widow'd honors of the shade ;

§ Chalciope on the sight of her two sons.

Some to the baths a genial warmth impart ;
All fix'd to serve the sov'reign of their heart !

The wanton God steals unperceiv'd his flight
Through the dun mist of air ; *his* frolic might,
That insect's rage, *pest* of the lowing mead,
By shepherds call'd the gad-fly ;—fretful breed.
The tough eugh bent beneath the pillar's round,
He calls the dart yet guiltless of a wound,
Bright source of many a pang ; on wings of air
He shoots the threshold with a traitor's care ;
* Keen glanc'd the leering orbit of his eye,
The little urchin gives the shaft to fly ;
Veil'd by the chieftain's godlike form he stood,
Fix'd to the central bow the missil wood,
Twang'd from each arm distended—soft control,
A thrilling languor palls Medea's soul.
Forth from the sky-roof'd tow'rs the God retreats,
Askant his smile of mischief o'er the seats.
Deep in her breast she feels the arrowy flow,
Its venom rankling as the furnac'd glow :
Soft-melting to the theme of rapture move
Her eyes that glance the varying looks of love.
Her breast's resistless with with Jason fraught
She pants in pleasing lassitude of thought,
O'er Jason's form the fond ideas stray ;
Dissolv'd in sweetest pangs she dies away.

* And roll the lucid orbit of an eye.

Dr. Young's Love of Fame.

As

As when the housewife, in her humble shed,
 Wide 'mid the flames the tender branches spread,
 Her watchful care the labor of the loom,
 Her hearth the comfort of the midnight gloom,
 At once whose eyes the kindling embers mark
 The fiery volumes streaming from a spark,
 Till the whole mass a scene of ashes lies—
 Thus ambush'd love th'entrancing ruin plies
 In friendly semblance, while each floating cheek
 Chill paleness ices, or warm blushes streak ;
 Such anguish fills her soul ! with plenty stor'd
 Th' assiduous vassal tends the festal board ;
 Cheer'd by the genial baths the mingled train
 Indulge the viands, and the goblet drain :
 When calm Æetes on his kinsmen smil'd,
 And all the grandfire owns each warrior-child.
 “ Sprung from lov'd Phrixus, and my daughter's arms
 “ Whom far o'er other guests my country's charms
 “ Were ever op'd to welcome, speak the cause,
 “ *Whose* will your eager step to Æea draws ?
 “ Sav'd as ye are, *what* evil's wond'rous force
 “ From ocean's mid-way surge averts your course ?
 “ Not *thus* instructed by my nod ye trace
 “ The voyage thro' the waves of boundless *space*,
 “ *Such* well I knew, wing'd by the car of light,
 “ Wing'd with my sister in etherial flight
 “ We cross'd Hesperia's plains, our journeying Round,
 “ The nearer limits of Etruscan ground :

“ Still, happy realms, my Circe’s smile you see,
 “ Full many a path from Colchos, and from me.
 “ But why the charm of words? at once reveal
 “ *Each* scene of suff’ring, nor a pang conceal,
 “ *Yon* guests associate to our palace bent,
 “ And *when* our coast allur’d your fond descent?”

Thus question’d, foremost of the filial line
 (For Jason’s bark what anxious cares were thine!)
 Thou * gen’rous youth, step’st conscious of thy birth,
 And calmly speak’st, “ To Colchos’ fost’ring earth
 “ We came, dread monarch, for the whirlwind’s
 “ stroke

“ Rush’d o’er our ship, and writh’d the solid oak;
 “ The wreck we grasp, till plung’d upon the strand
 “ We tread the borders of th’ embattled land,
 “ Night blurs creation’s face, from horror’s wave
 “ Some pow’r descends the wretched few to save!
 “ Nor our’s th’ offence, expel’d the feather’d host,
 “ Whose haunts avow’d the solitary coast,
 “ Sacred to Mavors’ sway! these, these alone,
 “ Scarce to the shore resign’d, the conquest own!
 “ Soft pity theirs to sooth affliction’s state!
 “ ’Twas Jove inspir’d them, or protective Fate!
 “ Yes! they at once bestow’d with lib’ral breast
 “ The food of comfort, and the sheit’ring vest!
 “ The tale we found of Phrixus’ honor’d name,
 “ And thine recorded in the rolls of fame!

* Argus, son of Phrixus.

“ Ev’n now, behold, they greet thy sacred walls !
 “ From me attend, what destin’d motive calls !
 “ Behold the man a wilder’d sov’reign drove,
 “ Far from possession’s rights, his country’s love,
 “ Far banish’d !—in his veins *too purely* runs
 “ The blood, that marks him ’mid th’ Æolian sons,
 “ And *hither* sent ! Refusal, *thou* wert vain !
 “ Inexorable Jove, *thy* angry strain,
 “ *Thy* death-announcing frown ! the crime bemoan’d
 “ Inexpiate still, a Phrixus unaton’d :
 “ Thy toils, Æolian, never doom’d to cease,
 “ Till Grecian climes enjoy the sacred fleece.
 “ Minerva shap’d the bark !—not such to view
 “ The feeble *structures* of a Colchian crew * ;
 “ Of *these* our lot the *worst* !—*destruction* round
 “ Heaves in the mountain-furge, the blast’s deep
 “ sound ;

* A peculiar artifice is observable in the reference of the Colchian speaker to the monarch ; he intimates the great inferiority of the naval establishment of his own country to the specimen of that communicated by Greece in the Argo ; from the specimen a Colchian might therefore be induced to conclude the superiority of Greece as to her *navy in general*. The reason why Argus censures the particular vessels in which himself and his comrades set out from Colchos may seem to arise from a desire to represent the extraordinary difficulties which had occasioned the speedy return of himself, and his brothers to Colchos ; a censure sufficiently in the spirit of Grecian enthusiasm confirmed by the wreck of the vessel, and sufficient in a proportionate degree to confirm the genuine divinity of the Argo, which had been preserved inviolate from the tempest.

“ Of

“ Of firm-compacted joints, lo! Argo's form
 “ Defies each terror of th' increasing storm ;
 “ Safe when with winds the struggling canvas
 “ roars,

“ As when tough labor bends th' incessant oars.
 “ Each fairest flow'r, which Grecian empires rear,
 “ Blooms at Æetes' throne, and triumphs here,
 “ Here beams the chief, who cities, empires pass'd,
 “ Springs to thy arms ; and claims the prize at last !
 “ His own thy sov'reign will ! no fell delight
 “ With thee, Æetes, to dispute the fight !
 “ His wish, oh ! king, thy bounties to repay ;
 “ Myself have told him that the menac'd sway
 “ Of yon' Sauromatæ provokes renown ;
 “ His arm asserts the honors of thy crown !
 “ Their name their lineage would Æetes know,
 “ Myself their titles, and their race will show.
 “ Lo ! this the man, who wakes his country's pride,
 “ Great Æson's son to Cretheus' fame ally'd !
 “ If thus (and such his boast !) from Cretheus
 “ sprung,

“ The kinsman of a sire adorns my tongue,
 “ Cretheus, and Athamas, th' Æolian joy,
 “ My sire, great Athamas, thy filial boy !
 “ If Phœbus' child await Æetes' care,
 “ Augeas' virtues well a smile may share,
 “ And *His*, old Æacus, thy parent love,
 “ Illustrious offspring of eternal Jove ;

“ Th'

“ Th’ associates all, who toil in glory’s line,
 “ Or sons, or grandsons of the pow’rs divine! * ”
 Thus Phrixus’ son! impatient of control
 Flam’d the full vengeance of Æetes’ soul;
 Chief on thy *boys*, Chalciope, the crew,
 Suspicion speaks, *their* trait’rous presence drew;
 Ungovern’d rage wild-flashes from his eyes,
 “ Not hence!” in thunder of revenge he cries,
 “ Not instant vanish’d from Æetes’ reign?
 “ Hence with your fraudulent smiles, flagitious train!
 “ Not one, thy † tomb, lov’d Phrixus, shall behold,
 “ Or mark the sacred fleece of fatal gold!
 “ Nor here, for these, associate hosts ye spring:
 “ A sceptre tempts you, and your aim a king.

* This speech judiciously placed in the mouth of Argus by Apollonius to sooth the violent spirit of Æetes is as judiciously represented by the poet to be attended with a contrary effect. They who themselves abound with treachery entertain strong suspicions of the same quality in others; add, that the sudden return of the four brothers was sufficient foundation for the resentment of Æetes aggravated by the intimation concerning the Sauromatæ, against whom it might appear a degrading reflection, that he found the necessity of assistance.

† The version of Hoëlzlinus, and of Oxford read ‘ before any one saw the fleece, and Phrixus;’ which must intimate his tomb situated in a part adjoining to that, where the fleece was deposited. The speech of Æetes in answer to that of Jason, immediately ensuing, evinces the monarch to have favored of an atheistical disposition.

“ Had

“ Had not my welcome board receiv’d the guest,
 “ Your hands my fury, and your tongues should
 “ wrest ;

“ Your feet untouch’d, to speed your parting course,
 “ Thus should a sov’reign cheek *your* daring force ;
 “ *Whose* accents, Falsehood, candor’s soul pretence !
 “ Disgrace to manhood, to the Gods offence !”

Thus rolls the discord of a troubled mind !

Thy offspring, Æacus, to pride resign’d
 Each fest’ring thought ! the yearning heroe glows
 To triumph in *his* ear the menac’d woes :

When Jason calm advanc’d, and thus began !

“ Be thine, oh ! king, with temp’rate phrase to scan
 “ The guiltless bark ! ’tis Jason’s mighty cause !
 “ Thou deem’st, ungen’rous, that imperious laws
 “ Of throbbing ardor urge to Æa’s tow’rs,
 “ And these proud palace walls, the Grecian pow’rs !
 “ Yet who so mad for others’ wealth to keep
 “ Their long, long voyage o’er the trackless deep ?
 “ A God, a God commands ! and, prone to ill,
 “ A ruthless monarch’s unrelenting will.
 “ Yet smile, propitious ! to my native air
 “ So shall my voice Æëtes’ glory bear ;
 “ Ev’n now prepar’d our host embattled meet
 “ To bend each hostile squadron at thy feet,
 “ Fit recompence of grace ! while pour’d along,
 “ Yon scowling dastards, or whoe’er the throng

“ Thy

“ Thy scepter’d arm would crush !” The strains
 subside,
 Whose music sooth’d to peace ! the varying tide
 Heaves in the Colchian’s tempest-beaten heart ;
 Whether deep vengeance unreserv’d to dart,
 Or prove the strength that braves the iron-field :
 Revolving thoughts insidious counsel yield.
 And thus the monarch ; “ Stranger, what avail
 “ The lengthen’d periods of the solemn tale * ?
 “ Celestial lineage if thy vaunted claim,
 “ In worth congenial with *Æëtes*’ fame,
 “ If for our alien store ambition sigh,
 “ The fleece my counsel wills not to deny ;
 “ Take it ! but first be gen’rous might confess’d !
 “ *Æëtes* ever lov’d the warrior-breast ;
 “ Such, such his heroes point their prince of Greece :
 “ Force, persevering force demands the fleece :
 “ Hard is the task, for perils hover round
 “ —No more!—where *Mavors* rules the votive
 “ ground,
 “ Two bulls with hoofs of brass the herbage tread,
 “ The fiery volumes from their nostrils spread.
 “ I bind them to the yoke ! the virgin soil
 “ Opes her fourth acre to th’ unyielding toil ;

* There is great artifice in the exordium of this speech, which continues to its close. An attempt is made to frighten the chieftain from the contest, at the same time that it is proposed for his destruction.

“ The

“ The firm plough’s rich extreme ; no genial grain,
 “ Ceres’ best boon, adorns the furrow’d plain ;
 “ Fell seed ! the serpent-tooth’s envenom’d charms ;
 “ The harvest ripens ! ’tis an host of arms !
 “ Each singled champion in his angry mood
 “ Falls to the spear that gluts my thirst of blood.
 “ Wak’d by the dawn I yoke the monster-beast,
 “ Ne’er till the star of eve my labor ceas’d !
 “ This task perform ! Æëtes’ might display ;
 “ And to thy sov’reign wing the prize away.
 “ My law thou hear’st !—’tis pass’d ! the heroe’s

“ plan

“ Was never made to bend to coward man !”
 Sneering he ends ! the chief of heav’nly birth
 Sat speechless ; fix’d his leaden eye to earth
 Beset with ills, yet anxious to resolve,
 On this, on that his floating thoughts revolve ;
 Ev’n valor falters, when ’tis death to dare !
 —Collected thus he * smooths the brow of care.

* κεφαλᾶν in the original verse is derived by the Lexicons from κέρδος profit, or advantage, and is placed in the versions for artifice, or cunning. So saith self-interest ! perhaps we may deduce it from καρὶ the heart, and δῆλος clear, or perspicuous ; and render it by our expressive phrase ‘ presence of mind.’ Possibly instead of δῆλος we may read δαλός, a fire-brand. The mind of Jason, as it may be concluded from his speech, was evidently in a flame of anxiety, however the poet throws, as a suitable sacrifice to the decorum of his character, a portion of serenity into his appearance on his opening of the speech. The epithet attributed to Æneas by the Maronian pen was ‘ pius,’ the characteristic one of Jason is ‘ modestus.’

“ Thy

“ Thy vengeance, monarch, frowns on ev’ry side !

“ Tho’ urg’d with horrors be the battle try’d !

“ Ev’n death the doom decreed ! stern thy behest,

“ Relentless fate, whose spoil the human breast !

“ Fate gave these orbs the Pelian realm to see,

“ A victim I to anguish, and to thee !”

Thus spake the soul distress’d ! thy savage flow
Of voice, *Æëtes*, fills the scene of woe.

“ Go to thy host ! they wish thee ! thy delight

“ The din of tumult, and the toils of fight !

“ To rouse the bellowing monster from his sleep.

“ To sow, where perils must the harvest reap,

“ May damp thy zeal ! be mine the gen’rous care !

“ The truly brave alone should greatly dare.”

Intrepid accents ! bursting from his seat

Th’ impetuous chieftain, and his host retreat,

Argus with solitary step attends ;

Firm as he pointed, the fraternal friends

Assenting linger in *Æëtes*’ home :

The warriors stalk indignant from the dome.

Each smile of beauty, each attractive grace

Bright o’er his form, and manly in his face,

Great Jason stood ; oh ! much-enamor’d maid

Beneath the veil with various tints display’d

Still the dear youth oblique thy looks pursue :

There fix’d indulge the sadly-pleasing view.

As in a dream absorb’d, a whirling maze

She creeps, she flies where’er her Jason strays,

Sorrowing

Sorrowing the heroes wander !—from her fire
 The mother throbbing with affection's fire
 Her chamber seeks, protective of her sons ;
 A sister's office nor Medea shuns.
 Such tides of anguish in her bosom roll
 As swell the storm, when love usurps the soul.
 All, all of Jason fills her objects' scene,
 The flowing * vestment and the radiant mien ;
 Ease, his deportment, while he stalks, or sits,
 The dome with native majesty he quits ;
 Perfection's theme the fond ideas scan ;
 ' Earth never bore thy like, thou more than man !'
 Still sweetly tun'd his melting voice she hears,
 The thrilling music dies upon her ears ;
 Deep was her anguish, lest the warrior's breath
 Sink by the monarch, or his bulls to death.
 At once she shrieks ; she gives him to the dead,
 Her paly cheeks the tear † of pity shed,

* $\phi\alpha\rho\epsilon\varsigma$ is by Scapula inserted in his Lexicon, as a root ; it is rather a branch from $\phi\acute{\alpha}\omega$. The word $\phi\alpha\rho\epsilon\varsigma$ intimates in his construction the exterior garment, which as influencing the beholder's eye by the attraction of its elegance may be understood to convey a shining quality.

† $\epsilon\lambda\epsilon\omicron\varsigma$ (compassion) by the same industrious compiler is made a distinct root as differently accented from $\epsilon\lambda\epsilon\omicron\varsigma$ a table supplied with victuals ; but they may seem connected, when we reflect upon ancient history, which exhibits the primary law of compassion as an hospitable reception of the distressed before whom the comforts of the table were immediately produced ! a pledge of continued protection.

Pour'd

Pour'd from affliction's channel ; silent grief,
'Till the sobb'd accents sigh a sweet relief.
“ Ah ! why, where'er I look, the sight of woe ?
“ If doom'd my Jason to the shades below,
“ A God in worth, or dastard in his might,
“ Be his to perish !—yet a wish ! —the sight
“ Uninjur'd close he ; be his conquest sung,
“ Auspicious Goddess, * thou from Perseus sprung !
“ Be his the blessing of his native state !
“ But if his hapless fall the voice of fate,

* The scholiast of Apollonius traces the genealogy of Hecate from its various sources ; the first of which deduces her from Jupiter Ruler of all ; the second from Ceres, or nature, or rather the fruits of the earth ; magical incantations having been applied in more ancient times to obtain plenty after a severe famine. This derivation is taken from the Orphic verses, generally confess'd to be modern compositions. The next from Bacchylides pronounces, Hecate daughter of the night : this may be likewise placed as a modern authority, alluding to her residence in the infernal regions, and indeed magic itself may be characterized as a work of darkness. Speaking in a more moral sense ; a remnant of its influence may seem to have reach'd the days of St. Paul, whose *conduct* to exorcists merits serious reflection, as flowing from *inspiration*. Musæus, continues the scholiast, deduces the birth of Hecate from Jupiter and Asteria ; and Pherecydes, a brother scholiast, from Aristæus. Apollonius simply construing her origin from Perseus, the mysteries of incantation are returned to their ostensible fountain head, Egyptian frenzy ; and whatever period we assign for the present expedition, it appears plainly from the repeated intimation of Argus to Jason concerning these practices, that the Greeks were not then familiarized thereto.

“ Oh ! tell him, Hecat, his Medea’s love
 “ Could o’er her Jason’s death affliction prove !”
 Thus horror rankles in the virgin’s breast !
 Far from the city’s din the warriors press’d,
 The paths retracing, from the plains that lead :
 When thus the counsel’d voice of Phrixus’ seed,
 “ My friendship flows not in the strain of pride ;
 “ Where hard the conflict, let each art be try’d !
 “ Oft hast thou listen’d, while my numbers tell
 “ The virgin pow’rful of each magic spell,
 “ By Hecat lesson’d ; in the wond’rous strife
 “ Cheer’d by her smile no terrors threat thy life ;
 “ Yet much I fear the priestess’ parent-will
 “ May damp my wishes, and refuse her skill ;
 “ Yet hence !—for patriot duties urge my call,
 “ To ward the ruin hov’ring o’er us all !”

Benevolent he clos’d ! the chief replies,

“ Of friends most friendly, Jason’s soul complies
 “ With all thy ardor fues ; with prudence fraught
 “ Thy plaintive voice may lure a mother’s thought ;
 “ For thine the voice to sooth !—oh ! hopeless band,
 “ Whose sole, sad refuge is a woman’s hand !”

No more the talk ! they seek the marshy shade ;
 The host with conscious joy their chief survey’d
 With many a fond enquiry ; truths control,
 The * man of suff’rings spake his inmost soul.

“ Friends

* ΤΙΤΙΜΟΣ, ver. 491. orig. is in the version applied to
 punishment ; its primary meaning marks an honorable dis-
 tinction.

“ Friends of my courſe, Æetes’ ev’ry care
 “ Is vengeance ; ’tis our doom his rage to ſhare !
 “ Yet nor myſelf the weāying period trace ;
 “ Nor ye, my hoſt, the glory of your race.
 “ Two brazen-footed bulls his mandates yield,
 “ Sacred to Mars, their food th’ embattled field,
 “ Flames from their noſtrils burſt ; my votive toil
 “ Four acres broke, that mark the virgin-ſoil ;
 “ His proffer’d ſeeds, a ſerpent’s hideous jaw,
 “ His harveſt earth-deſcended hoſts, whoſe law,
 “ The din of arms, to perſh with the day :
 “ This, other wiſh remain’d not, I obey.”
 The hero ends ! the ſtubborn combat low’rs,
 So deem the hoſt, too fierce for mortal pow’rs ;
 Wilder’d each heart, and ſilenc’d ev’ry voice,
 Their thoughts, deſpondence, and no will their
 choice,
 Low each the other gazing ! Peleus’ boalt
 Thus frowns determin’d on the liſt’ning hoſt.

tion. A jumble, it may ſeem, at firſt, of ideas, reconcilable on the conſtruction, that the puniſhment of a crime was the vindication of an honor to ſociety. ΠΕΠΤΩ, adopted ſome few lines preceding as a *friendly* appellation may be adduced as an inſtance of orthographical violence. The root is ΠΕΠΤΩ, which implies cookery in general, and is thence transferred to the preparation of fruits in the confectionary way, and thence to the idea of ſweetneſs. From this etymological variety it may be concluded, that other languages are intermixed in the compoſition of the Greek.

“ This the decisive hour ; no counsel’s charm
 “ Commands our safety, but the strength of arm ;
 “ Offspring of Æson, thy resolve avow ;
 “ Yoke, ’twas thy wish, yon’ monsters to the plough !
 “ Inviolable the faith, thou dar’st to plight,
 “ Stand unappall’d, and gird thee to the fight !
 “ If droops thy soul mistrustful of its force,
 “ Nor glory wings thy unrelenting course,
 “ If your’s, ye host, the dread of forfeit breath,
 “ Not Peleus madly tempts the stroke of death.”—
 Thus scoff’d, Æacides, thy fest’ring mind !
 Ungovern’d Telamon to wrath resign’d
 Springs dauntless ; Idas feels in ev’ry vein
 Ambition’s sting, nor ye th’ unequal plain,
 Ye sons of Tynd’rus, fly ; thou Æneus’ joy
 Stand’st forth ! youth’s bloom un sullied marks the boy ;
 ‘ Scarce on his cheek the rising down began,’
 Ere fame had crown’d, as valor fir’d the man.
 The rest sat * daunted, not a whisper’d sigh !
 To those, whose fond desires the war defy,
 Thus Argus, “ This alone, my friends, remains !
 “ A mother yet may pour the healing strains !
 “ Be your’s, ye host, though heaves the gen’rous fire,
 “ To hail the bark, and sooth th’ avenging ire !

* The original runs *αὐτὸν ἔχον* ‘ restrained the edge ’ of their valor. *Ἐξάρτες* in the same verse a participle of the verb *ἐκωσ*, to assimilate, implies the unanimous dejection of each hero on a prospect of the impending conflict.

“ Awhile

“ Awhile compos’d the peaceful task attend !
 “ Nor seek, profuse of pride, a baleful end !
 “ Proud Colchos’ palace holds the virgin’s smile,
 “ By Hecat taught the myst’ry’s solemn wile
 “ To trace the science of each herb that blows,
 “ Which earth, and wide-distended main disclose ;
 “ She bids the mighty-rushing flame subside ;
 “ She sinks the tumults of the bursting tide ;
 “ Ye stars, and thou, oh ! hallow’d moon, no more
 “ Lend the calm lambent ray ; her awful store
 “ Of stern enchantments, as the path we prove
 “ From Æea, was our theme ; a * sister’s love,
 “ Urg’d by the mother’s arts may deal the charm
 “ Of sov’reign aid, and still the war’s alarm.
 “ Ev’n now submissive to your nod I roam,
 “ Ere clos’d the light of day, Æetes’ dome !
 “ To try !—and prosp’ring fate the trial crown !”
 —The Gods indulge their omen of renown.
 † A dove by terrors of the kite oppress’d
 Fell prone—descending on the chieftain’s breast,

The

* *κασιγνήτην*, in the original was the *virgin* (spoken of by Argus) namely *Medea*, daughter of Æetes, as Argus was son of Phrixus, to whom Chalciopé the other daughter was widow. So that Argus was nephew of Medea. I believe *κασιγνήτην* to be usually placed for a kinswoman in a more general view.

† This omen of the dove, characterized from the most ancient periods is innocence itself, is here figurative of the

D

pro-

The kite drop'd on the deck ; with Wisdom's sounds,
 Presaging Mopsus thus the truth expounds.

“ Mark in this omen, friends, celestial will !

“ Far best of meanings to the augur's skill !

“ Thy happier heart the magic maiden share ;

“ Sooth her with softest eloquence of pray'r ;

“ Her heart will ne'er refuse ; thy accents prove,

“ Phineus ! (for truth is thine !) the queen of love

“ Will yield a safe return ! her soft'ring breath

“ Woo'd the dear bird, which scap'd th' impending

“ death.

“ So may each good the vent'rous course besal,

“ And smile obedient to your augur's call !

“ Chief Cytherea's succor claims the vow ;

“ The rest to Argus' prudent zeal will bow !”

He spake ! the list'ning youth th' assent reveal'd,

Fair mem'ry Phineus' awful words had seal'd :

Not so fierce Idas joins the suppliant train ;

His voice of thunder rolls th' indignant strain.

“ Oh ! witness, heav'n, what women *here* display'd,

“ The Cyprian Goddesses who implore for aid !

protection indulged by the Deities to Jason against the tyranny of Æëtes ; the passage is a regular simile, and conveys a picture of beautiful sensibility. The flight of the bird for succor into the bosom of the Argonautic chief is at once consistent with its timidity when pursued by the kite, and with the hospitable disposition by which Jason, here a representative of the whole crew, is continually distinguished throughout the poem.

“ Nor

“ Nor ours the tow’ring pride of war ! the fight
 “ Declin’d subservient to a birdling’s flight !
 “ Away ! no more indulge the vig’rous toils !
 “ Your blifs to riot in a virgin’s spoils.”

Frantic he clamor’d ; fullen murmurs hung
 On ev’ry breast, and silence chain’d the tongue.
 Sternly he sat ; with all a heroe’s flame
 The chief arous’d thus vindicates his fame.

“ Far from the bark, my gen’rous Argus, haste,
 “ For such the counsel’d will ! the halbers plac’d
 “ In firm connection with the welcome strand,
 “ Ourselves, as glory prompts our little band,
 “ Lov’d Argo quit, why, terror’s guilty prey,
 “ Here lurk in ambush, nor dispute the day ?”—
 He ceas’d ! swift Argus to the city bends
 Commission’d, each the chieftain’s nod attends,
 Their anchors haul’d within, the ready oars
 Speed from the marsh, and wing them to the shores.—

*Meanwhile the * monarch seeks in solid state*
 His seers, so custom’d, at the palace gate ;

* A character of deceit is familiarly experienced to fall into its own trap, from too flattering a reliance on its gloomy powers. *Æetes* here takes it for granted that *Jason* must perish, and is therefore at once inspired to overwhelm in ruin his unsuspecting companions ; this is in the true spirit of nature ! The cunning man never fails to be cruel, and indeed every principle of compassion must be suspended, where such has a point to gain. Alas ! he little dreams of drawing that vengeance upon himself, which he merits from his determined oppression of others !

Furious of thought he plots the murd'rous blow,
 To Minyan hosts unutterable woe.
 Scowling he threats, when crush'd the daring arm,
 Whose frenzy braves the battle's rude alarm,
 Himself the well-compacted Argo's boast
 To sink in ashes with her fondling host,
 Torne from yon' heights the honors of the grove,
 That *these* a self-detesting ire may prove,
Who dare beyond their pow'rs; not *Phrixus'* grief,
 Fav'rite of Æolus, the wish'd relief
 Had shar'd, nor pity crown'd Æëtes' plan,
 Though pious meekness mark'd the *rev'rend man*,
 To alien breasts unknown; till from the sky
 Jove gave his faithful messenger to fly,
 And sue th' indulgence, 'twas my wish to yield—
 But for these plund'ers of another's field,
 These * pests of ocean, shall the fiends return
 To their lov'd homes, e'er deathful vengeance burn?
These

* Are ye merchants bound to any port, (says Nestor at Pylos to Telemachus, and Mentor) or are ye pirates, who roam the seas without a destined place, and live by plunder, and desolation? In *this last* light Æëtes represents the Argonauts; and very clearly distinguishes them from, or rather directly contrasts them with merchants, and lawful traders. The *Odyssey* of Homer supplies the above quotation, and is adduced in proof of an idea adopted by a writer, whose pen almost at a stroke annihilates the most acknowledged events of Greece, at least dwindles the most important to the most pusillanimous efforts of Indian nabobs. The ancient descents

These traitors skulking with malicious joy,
 † Who shepherds, and their flocks alike destroy !

Now

descents of mariners upon coasts ' might have been (says our author) the descents of pirates, or private adventurers.' He farther considers piracy, as a profession (he might have moderated his partiality to the humble term occupation!) and asserts what he boldly pronounces truth, that ' strangers are carelessly asked, whether they are traders, or pirates, ' but his own authority the Mæonian bard is against him, for there can be no propriety in Nestor's question, if piracy and fair trading are adjudged to be the same; a distinction between them is necessarily implied. The former an object of suspicion, the latter entitled from veneration to the laws of hospitality, to favor, and encouragement. The exact observation of these laws was a main pillar of the mythological tenets. Instances are not rare wherein plunder and rapine were consecrated by public authority, and bore the plausible title of emolument to the states by which they were practised. But they are in such cases farther sanctified by the commands of the deities. The *Romans* applied the character of barbarism to every nation but their own; however we must in reason compliment *their* conduct in the infancy of their city with this title, which their vanity induced them to shift from themselves. The truth is, that the spirit of violence will then alone subside, when that of civilization is exerted. Property becomes gradually ascertained, and endures no infringement

* Richardson's Dissertat. on Eastern Languages.

but

† Æëtes, no less than Phrixus, was of the Canaanite shepherd race. His subjects possessed this extremity of Egypt, and were probably too powerful in the distracted state of Egypt to be invaded with success by its more ancient, and remoter inhabitants; for whom they may seem to have mistaken the Greeks.

Now avarice prompts the sternly mutter'd lore ;
 Phrixus, thy sons shall swell th' appeasing store,
For

but from war. Less variation in the manners, and principles of nations in the cradle is discoverable by an attentive examiner than is admitted on a general view deducible from writings, in which these subjects are discussed ; a circumstance which may lead the curious enquirer into original, or rather into earliest settlements we can trace of kingdoms, to attribute the less refined usages, and more solemn ceremonies of a people, newly colonized, to the efforts of their own genius actuated by their necessities, rather than to the adoption of practices which constitute the customs of *others*. This remark may be corroborated by the reflection, that eastern and western points by the magic touch of the systematic wand approximate with infinite facility in subservience to *literary* investigation. And here I would be understood to glance at the writer before intimated. We will allow him to *honor* the Persian *tongue*, to the disgrace of humanity, by calumnies against *its professors* the inhabitants of Persia, for their avaricious dispositions. We will allow him from the same source, his expressions of bread, and salt traitor. Little occasion was there for so wide an excursion to find out a truth too familiarly experienced at home ! But *can* we allow him the sacrifice of Grecian glory to Persian interest ? Or accede to his illustration of Persian merit, from indulgence of eastern vagaries ? Surely the writer, while he hunted the languages, had little scent for the genius of Asiatic composition ! But he boldly strikes at Grecian records ; and such a critic may invalidate *all ancient* history, if we include not *modern*. The wars between the two roses in England (Scotland was at that time unconnected) certainly existed, but particulars deliberately uttered *by both parties* are frequently misrepresentations. Faction upon any *other* idea would be a picture of candor. Charles Ist. was beheaded ; let republican enthusiasm trumpet the justice of that act in ' broad noon-day !'
The

For theirs with mischief-brooding hosts the crime
 To urge the swift return to Colchos' clime ;
 Fell visitants, whose wish (rebellious pride !
 His sceptre wrested, and his fame deny'd !
 Such thy dread *oracle*, thou radiant fire !
 Whose will, lest many-scheming frauds conspire,
 To mark the *counsels* of a kindred race,
 Full-bent to stamp his ruin and disgrace ;
 For this he sent them to Achæa's plains
 A long, long course ; so Phrixus' rule ordains ;
 Not from a daughter's arts his conscious dread,
 Their softer thoughts no snare of horror spread ;

The fate of Charles originated in the overflow of patriotic gall, was nursed by divided factions, and completed by self-licenced assassins. The intermediate representations are constructive, and the reader coincides, or differs, as he feels himself (not from his *reading*, but from his *political* talents) to be disposed.

Our eastern writer doubts the expedition of Xerxes, so celebrated in Grecian story ; it may be disagreeable to the gentleman to derive it from far higher authority, but (to speak the worst !) its very outlines induce us, (though perhaps various events of different periods may be understood to be contained in this picture of truth intermixed with fable) to credit the downfall of that despotism, which the Persian for ages had usurped. So much for the vilifier, at the same time the votary of system ! for the calumniator of the great *Newton* in his own province of astronomy, as to chronology, that illustrious enquirer is degraded into imperfection itself ; for the caviler, at Mr. *Bryant*, of sarcasm without wit ; who would *tear up* the very roots of his hypothesis, gathering the branches for fuel ' to his fire of Persian adoration.'

Not

Not from Absyrtus; from thy *filial* line,
 Chalciope, he waits the deep design.
 Frantic his menace, that the subject crew
 Shall slav'ry's undiminish'd tasks pursue
 Crush'd by his vengeance, if the bark from sight
 'Scape with her host, to safety wing'd by flight.
 Wrap'd in Æëtes' dome a *mother's* care
 Attends her wishful Argus' suppliant pray'r,
 To wake for Jason's soul Medea's aid ;
 —Erewhile the counsels of the sister maid
 Herself had known, but modest fears suppress'd,
 The storm foreboding in a father's breast ;
 Fears, lest her pow'r the rigid * Fates exceed,
 Or noon's broad glare betray the gen'rous deed.

The lovely virgin on her couch reclin'd
 With slumber cheers each anguish of the mind ;
 Sick as her thoughts, a visionary show,
 Bewild'ring float the ghastly forms of woe.
 She deems the stranger wooes the stubborn jar,
 Not that the *fleecy* prize inspires the war ;
 Thy dome, Æëtes, yields a softer strife ;
 His country hails him, and herself his wife
 In sleep she binds the monsters to the yoke,
 Her arms each aggravated toil provoke ;

* Πὰρ εἰς αὐτὴν. The more usual interpretation of these words refers to Medea's fear of transgressing the limits of decorum. But the words themselves are applied more characteristically of Medea's dealings in sorcery, and spells, to the Destinies, who, whatever her *abilities*, could effectually control *them*.

While

While *kindled faith* the promis'd boon restrain'd ;
 The beasts no *stranger*, but *herself* had chain'd.
 Thence the rude contest rends a parent's heart ;
 The stranger struggling with the father's art,
 Till the sooth'd ire to mutual peace confirm :
 Herself, fair umpire to appease the storm.
 Her Jason foster'd, and her parents blam'd,
 In anguish of revenge whose voice exclaim'd ;
 She throbs at ev'ry nerve in icy dread,
 And wild surveys the circuit of the bed,
 With pain collects the sadly fainting soul,
 When thus affliction's sobbing accents roll.
 " * Wretch that I am ! what horrid visions spring !
 " I shudder at the woes, these warriors bring ;
 " For

• The restless slumber of Medea is conveyed in the genuine spirit of pathetic melancholy, her waking thoughts were entranced, as it were, by the subject in which she had been uniformly and deliberately fixed. Her vehement love of Jason, and her consequent ardor to extricate him from his difficulties are preparatives well suited to the gloomy process of her magical operations ; in the dream itself we may admire that subdued wildness of deviation from the original reflections of a mind *agitated*, with the propriety of a looser adherence to the first principle of the passion *agitating* ; and while we are attracted by the poet, venerate the philosopher. Inferior abilities would overlook the *requisite connection, where*

‘ Thought in fancy’s maze runs mad.’

so that the passion, which produces such delirium, would be totally lost and evaporated. The poet is in this tumultuous situation

What shame forbids embolden love inspires ;
Thrice she attempts, thrice baffled she retires,
The fourth last effort, by despondence led
Convulsive fell, and prostrate press'd the bed.—
Thus the fond virgin, soul of bridal truth,
Mourns as an husband lost her promis'd youth,
'To whom a parent's, and a brother's arms
Erewhile betroth'd the transports of her charms ;
Her anguish flies the fond associate train,
Wrap'd in the cent'ral dome she heaves her pain
In prudent decency of woe ; his breath
How transient ! sought the winding-sheet of death ;
Death, ere life's happiest *hour* their soft employ,
The mutual *seal* that stamps their purer joy.
Throbs her wild breast with silent pangs o'ercast,
Silent, for much she dreads the censure pass'd,
While o'er the widow'd couch she sighs, her fear
The women's jealous hate, or stabbing sneer :
Thus mourns the Colchian princess ! first of friends
Some *vassal's* curious ear her voice attends,

trasted by her falling under an incapacity of supporting herself, upon that bed, in which her recent dream had prevented the refreshment of sleep. The sneers of reproach attributed to her sex, in which the other may with propriety be included, are a picture of that unfeeling wantonness of character which has been exhibited in every age, and not in the least degree diminished in *our own*, familiarly realizing, even to the degradation of the finer feelings, which we should experience in examples of distress, the school itself of scandal.

From

From youth her soft associate ; forth *she* flies,
 Where with her sons the sister-form *she* eyes.
 Sprung from the council'd trance the fav'rite news
 Thy zeal at once, Chalciope, pursues ;
 Wild through the dome thy unremitted toil ;
 Stay'd, where reclines Medea, sorrow's spoil,
 Drown'd in her tears, distain'd her mangled cheeks,
 Balm to her wounded soul the sister speaks *.

“ What sufferings, say, oh ! sister ever dear,
 “ Heave the deep pang, and prompt the flowing tear !
 “ Has heav'n in anger blur'd thy vernal hours ?
 “ Or droops the bosom to the storm, that low'rs
 “ Swoln by a father's rage ? see, see ! it falls
 “ On me, on mine ! from these detested walls !
 “ Oh ! could I rush to earth's extremest bound
 “ Ne'er yet disgrac'd by Colchos' savage sound !

* We may observe in our poet a singular propriety of address ; Medea wishes the interview, which her ingenuous pride would prevent. *Chalciope* as earnestly wishes it for the emolument of her family. *The latter* may be supposed to have known the disposition of her sister of Medea, which with sovereign art she is represented to conceal, more effectually to serve her purpose of maternal tenderness ; a purpose liable to be essentially frustrated, at least suspended, by any intimation of such knowledge. But whether Chalciope was actually convinced of her sister's disposition to assist Jason in his adventure, or not, the genuine feelings of Medea's heart are painted in the higher colors of sensibility, by the artful pretence of anxiety for her sister's children as the primary motive, influencing her conduct.

“ My

She ceas'd ; soft blushes light the virgin flame,
 Her wish to answer check'd by conscious shame;
 Buoy'd on the tongue her falt'ring accents flow
 Now sunk in murmurs to the breast below ;
 Now thro' the passage of her mouth their haste;
 But not a sound the list'ning sister trac'd :
 Soft luring art at length the strain inspires,
 Love rules the suit, and fans the rising fires.

“ Lo ! my Chalciope, thy darling boys !

“ Their lot each anguish of my heart employs ;

“ Our fire perhaps, relentless in his mood,

“ May with yon' strangers' shed his kindred blood !

“ Yet hear the rueful dream ! the dream of woes !

“ Short were the comforts of disturb'd repose ;

“ Some pitying pow'r the menac'd scenes remove !

“ Nor thine the sorrows of maternal love !”

Wily she spake a *sister's* wish to try,

If yet the heart-felt agonies apply

For succor to *her* sons ; deep in thy soul,

Parental fair, the streams of terror roll ;

Thou hear'st, thou answer'st ; “ All a mother's

“ care

“ My thoughts have ponder'd ; will a sister share

“ My great distress ? say, will the gen'rous maid

“ Plan the fair purpose, and indulge her aid ?

“ Yet swear by earth, by heav'n, thy words impart

“ To none the solemn dictates of my heart !

“ Oh ! swear to succor ! to the Gods I bend,
“ By heav’n, our parents, by thyself my friend,
“ Chalciope adjures ! my children’s doom ?—
“ Oh ! from this fight avert the dreary gloom !
“ Or rest of all she loves a mother dies,
“ Thy scourge a fury from the shades to rise !”—
She said ; the tears rush plenteous, and thy knees
Her hands in humble suit, Medea, seize ;
Each on a sister’s breast with head reclin’d
Each to the concert of sad notes resign’d
Her tremulous voice attunes ; the rich domain
Rings to their knell, and echoes ev’ry strain :
When thus the virgin heaves the sigh of woe,
“ Oh ! say what soothing remedy bestow
“ To pangs like thine ? the Furies from the dead,
“ What tempests o’er thy soul their horrors spread !
“ Would that Medea’s arts at once could save
“ Thy hapless offspring from th’ untimely grave !
“ Colchos th’ inviolable oath shall yield ;
“ Thou, thou hast urg’d it ! by th’ etherial field,
“ By earth, great mother of the pow’rs divine,
“ The aid Medea boasts, that aid is thine,
“ Hard tho’ the task enjoin’d !” she speaks no more ;
Thou, mother, wak’st the quick-responsive lore.
“ Would not Medea with protective smile
“ Lend the sage counsel, or experienc’d wile,
“ Should the brave stranger, ere the battle awes,
“ Sue for his conquest in my children’s cause ?

“ My

“ My Argus from himself a suppliant stands,
 “ His wearying with Medea’s succoring hands ;
 “ Ev’n now my herald at the palace waits !”
 —A conscious triumph all her soul elates,
 Shame o’er her face expands a purple shroud,
 Till darkness o’er each transport casts the cloud :
 And thus she tunes her pensiveness of voice.
 “ Theme of my will, and object of my choice,
 “ A sister wishes, and commands the deed ;
 “ Ne’er to these eye-lids may Aurora lead
 “ Her orient beam, or long that soothing sight
 “ Fill thy Medea’s moments with delight,
 “ If ought so dear as thee my fondness prove,
 “ Thee, and the filial partners of thy love !
 “ My brothers they ; my own their ev’ry care,
 “ Congenial thoughts ;—oh ! let Medea share
 “ With thee the sister’s, and the daughter’s claim !
 “ And sure my boast the daughter’s humbler name,
 “ Nurse of my infant breath ! a mother told
 “ Full oft the tale of love ;—yet secret hold
 “ My purport, lest my parents track the scheme !
 “ Yet mark me !—ere the morrow’s day-light stream,
 “ To Hecat’s altar borne my drugs assuage
 “ Each rolling flame, that fires the monster rage.”
 Again the sister from her chamber springs,
 Each happier tiding to her children wings,
 While *she* in solemn silence left alone,
 Shame leagued with Fear extorts the virgin-moan ;

A father's ire distracted passions scan,
 Betray'd, deserted for the fav'rite man.—
 Night walks the silent world in sable vest ;
 Lord of the deck, while others sink to rest,
 The sailor plies his watch ; th' ætherial plain
 Points the dull Bear, and stern Orion's train.
 Twinkling ; no more the way-worn trav'lers roam,
 The gates' old guardian slumbers in his home ;
 Ev'n the fond mother checks the starting tear
 O'er her lov'd children, hurry'd to the bier.
 The babling Echo sleeps ; no, not a sound
 Of the cur's hideous howl the city round :
 Silence, and darkness rule.—Rest of repose,
 Oh ! virgin, through each vein the fever glows ;
 Here keen desire, there fear's pervading course,
 Fear of the madden'd monster's ruling force :
 Doom'd her dear heroe to no heroe's death,
 Crush'd in stern Mavors' field th' inglorious breath.

From scene to scene her thoughts, a wild'ring
 maze,

Float diverse, as the sun's reflected rays
 Dancing fantastic o'er the lucid stream,
 Cauldron, or pail, diffusing the wild gleam
 Of salient *circle*, *urg'd* with wanton sport
 By Nature fondly sought from Fancy's court *.

The

• We are here treated with a most solemn delineation of
 nocturnal scenery. Poetic coloring subsides to every charac-
 teristic

The maid *thus* glancing swims with rapid start ;
 Tears fill her eyes, and pity rules her heart ;
 Sharp was affliction's point whose poison spread
 Warm through each fibre ; rankling from the head

teristic circumstance, introduced with conciseness of energy, and a subdued mixture of ideas expressive of that sullen stillness, in which ' Nature herself lies dead,' a stillness aggravating the sleepless anguish of Medea. A late masterly writer in conformity with his own immediate subject has asserted night to be ' Virtue's immemorial friend,' he proves it in himself to be an inspirer of the Muses ; as if the finer flow of soul, corrupted by the glare of sun-beams, became softened into its inherent purity by the calm serenity of night ! Writings of taste united with sensibility abound in such paraphrastic descriptions, I will not pronounce them imitations, of our author. That of Virgil in his fourth *Æneid* may not unjustly be concluded a copy of the present ; it is certainly introduced on a similar occasion. The stroke of genius flashing from our poet in the *trait* of a mother *reposing* from her affliction on the loss of her (perhaps only) children may not be omitted. Oh ! sleep, thou soothing sister of Philosophy, who can'st thus tune sensibility into comfort !

With respect to the simile instancing the reflection of light, it may be remarked in its favor, that poetry may subsist, and has frequently subsisted, uninfluenced by the witchcraft of expression. I lament that Apollonius has not been treated with the esteem which he deserves ; he is certainly, but in a more general view, the follower of Homer ; his genius no less than his subject may seem to have been little reconcileable with a closer imitation. Virgil copies many similes from Apollonius ; the style and conduct of Apollonius is simplicity ; the Mantuan studies the efficacy of description, and raises his comparisons into elegance and meaning. In *our own* heroic composer we may observe animated expression, with the genuine poetry of sentiment, conveyed in the spirit of simplicity, harmony, and sublimity. Why is he something the prepossess'd victim of Italian conceit ?

Seat of the thought's worst pang, when sick'ning roll
Thy tumults, love, unceasing o'er the soul.

She now the drug will yield, now dares to die;
Now seeks to live, her opiates to deny,

And bear, in quiet bear her load of grief:

* Musing she sits, till bursts the fond relief.

“ Ah! wretched me! what gather'd pangs surround!

“ So thick their croud, they ev'ry sense confound;

“ Where grow'st thou, medicinal balm of ill,

“ *Whose* never dying flames my bosom fill?

“ Oh! ere the stranger reach'd our Colchian land,

“ That I, drear victim of Diana's hand,

“ Had fall'n! or ere the trait'rous billows bore

“ A sister's offspring to the Achæan shore!

“ Some envious pow'r, some fury to our coast,

“ *Source* of our tears, compel'd the baneful *host*.

“ Yes!—let him die! thou chieftain good, and great,

“ Die (such thy sentence!) in the field of fate!

“ How shall Medea's care the magic zeal

“ Hide from a parent's eye, or how reveal?

“ What reas'ning wile, what fond deceit employ,

“ Or how apart from all the train enjoy

* The original in the several editions of Apollonius which I have rendered 'musing' is *δαίσατο*, a word, which I cannot trace. Hoelzlinus renders it 'velitatur' as obscurely as the text. The Oxford editor 'animo fluctuabat.' I had a disposition to read it *δαίσατο* from *ἀωσπιο*, intimating the recovery of her breath, which may be concluded to have been greatly agitated, at the time when she sat down.

“ His

“ His pleasing converse ! thou, my chief, no more,
 “ How will Medea’s heart the loss deplore !
 “ Then—but adieu, ingenuous shame ! adieu
 “ Each transport’s luring scene ! my will pursue
 “ His safety’s plan ! in freedom, and at ease
 “ Wide may he roam, and settle where he please !
 “ But on the day, the dreadful day of fight,
 “ When sink the monsters to his victor-might,
 “ Strait from the beam my riven neck suspends ;
 “ Or poisonous draught Medea’s anguish ends.
 “ Thus hurry’d to the grave, to later times
 “ My love shall be reproach’d, the worst of crimes ;
 “ The city-streets shall sound my virgin-fate,
 “ While all display their censure, or their hate.
 “ Oh ! ill-beseeming rage ! lo ! there she lies,
 “ Their scoffs exclaim, who for a stranger dies ;
 “ Sick of her friends, her parents, and her home,
 “ Her steps in wantoness of pleasure roam.
 “ Yet ah ! what mis’ry waits the loss of fame !
 “ Far better far, were death my instant claim !
 “ This night on slumber’s couch my life resign’d !
 “ Such unexpected blow my stormy mind
 “ Would lull to quiet, rescue from disgrace,
 “ And blot the deed, which horrors only trace*.”

She

* When the variety of passions forming a severer conflict in the bosom of Medea has occasioned her determination of self-murder, she immediately comments upon the opinions of others in their discussions of this event. Pride here steps in,

She spake; and sought the chest of magic wealth
 That loads with evil, or that cheers with health;
 Plac'd on her knees, while musing o'er her woe
 Full on her bosom drops the tearful flow;
 Incessant flood! of sense-entrancing pow'r
 The herb she seeks, impatient to devour
 Each loosen'd string, whose band the stores inroll'd;
 Prepar'd the scene of myst'ry to unfold
 She starts! grim Horror frowns in palsy'd state,
 And Nature shudders at impending fate.
 Sick languor chain'd her voice, in luring guise
 Life's genial raptures float before her eyes;

and her thoughts naturally paint the horrors of disgrace. It is well known, that the greatest punishment in heathen estimation was affixed to self-murder by the refusal of sepulchral rites, and in consequence by the penalty inflicted on the spectre of the deceased doomed to wander, till the corpse was deposited in earth, on the borders of the Styx. But disappointment and passion were sufficient to promote this act, from which Nature immediately revolts, in minds unimpressed with the more refined principles of religion. The punishment however, invariably pursued by profane usage as intimated above, plainly implies the detestation in which the perpetrators of suicide were held. The most untoward infatuation must surely then have possessed the Romans, the *religious* copyists of Greece; when we reflect that this violation of every law inculcated by reason, or practised by decorum, was authorized by a sect even of their philosophic schools; as if the logic of this sect had established courage upon the murder of others, and that far greater was necessarily comprised in the murder of ourselves. But such were the desultory and fantastic principles of thy boasted steadiness, oh! Stoicism, subversive of social and moral obligations!

Too

Too faithful mem'ry wakes each past delight ;
Each youthful transport bursting on the sight,
Equals in years when frolic sports display,
And Phœbus gladdens with a brighter ray,
Than long, had long inspir'd ; with pausing thought
The magic casket to her lap she brought ;
Her cares a Juno's awful mandate prov'd ;
Plac'd on her knees, nor from its bent remov'd
Her mighty soul, ere dawn the blushing skies
She pants to ope the sweetly-soothing prize,
And view the youth she loves ; her anxious feet
Rush to the doors, *light's* orient smile to greet ;
It comes from breezes of the day-spring born,
And swarms of city-hives salute the morn.—
The * Colchian boy commands a brother's aid,
Cautious to watch the counsels of the maid ;
Urg'd to the strand himself the bark ascends ;
Aurora's smile her poring eye attends.

* Argus. The insertion of those sentiments, in the foregoing picture of Medea's afflicted situation, which allude to earlier scenes of youthful happiness, is strongly characteristic of the human heart. The thoughts of those, who possess the finer feelings familiarly recur, as if intentionally to aggravate the distress which they endure instead of buoying up the affections by a prospect of hope, to those moments when the horizon smil'd without a cloud ; when every gale breathed serenity, and every voice echoed with mirth ; those moments, which are usually painted in more lively colors from their contrast with a disposition of mind, indulging the dreariness of solitude, and the despondency of reflection.

Forth

Forth beams th' effulgence ! she adapts with care
 To the smooth ringlet's grace her golden hair
 Loose-floating in soft negligence of pride :
Her lovely cheeks reliev'd from sorrow's tide.
 Rich ointment form'd from Nature's sweets divine
 Gives with more polish'd charms her face to shine ;
 Her variegated vestments' waving flow
 Scarce yielding to the clasp's refulgent show
 Fair o'er her odor-breathing head she plac'd
 The silver gleaming veil, then turning trac'd
 The chambers, heedless of misfortune's low'r,
 Which threatens the future melancholy hour.
 Twelve were the fair, fond vassals of her love,
 Whose cares the vestibule's sweet incense prove
 Circling her well-attended couch ; who spread
 Nor yet, coëval all, the bridal bed.

“ Oh ! haste,” she cries, “ and bind them to the
 “ *rein,*

“ Those mules tenacious of great Hecat's fane !”
 The train obey ! the casket's drag to view
 Promethean nam'd her busy cares renew.
 Each limb protected by this ointment's force
 Bent to thy shrine, Persephone, its course,
 Thy vot'ry sunk 'mid night's incumbent gloom
 Dreads from no arrowy show'r th' untimely doom,
 Or fire's pervading flame, to closing day
 Increasing strength new-strings his valor's sway.
 Fresh from the birth its sullen growth was rear'd,
 What time the crude-devouring bird appear'd,

Earth

Earth reeking with the hot gore's steamy flow
 On the proud hights, that held the * man of woe.
 One little cubit's space the flow'r contain'd
 As the gay crocus' yellow hue distain'd ;
 Two stalks soar flaunting from the stem ; the root
 Am'rous of earth's firm depth with bloody shoot
 Flames as raw flesh just yielding to the knife ;
 Thence trills in sable stream the juice of life
 (Such from the mountain-oak the oozy store)
 Cull'd 'mid the shells, that streak the Caspian shore.—
 † Her hand the medicinal treasure waves,
 Her limbs the soft perennial water laves ;
 Sev'n times she plunges, sev'n her solemn voice
 The rev'rend *Brimo* calls ; the parents' choice.

• Prometheus.

† The circumstances of the scenery introduced in this ceremonial of magic representation are characteristic of Egyptian mystery, in which the picture of melancholy is display'd in every part. The quick transition from one object to another, the connection, so little experienced in exhibitions of nature, between the monarch of the grove, and the shelly groveller upon the shore, the very interesting invocation of her, who nursed the infancy of Chalciope's children, of *Brimo*, a deputy of the infernal Hecate, together with the closing delineation of Prometheus, are excellent preparatives to the solemn opening of the sacred budget succeeding the whirl in the Medean car. The legend of Prometheus deduced from an origin simple in historical consideration is in this account reduced to a subserviency to heathen mythology in general, or rather to Grecian in particular ; and the reason may be collected from the lineage of Prometheus, who was a Titanian ; his father Iäpetus was, and his son was concluded to have been involved in his guilt, a virulent opposer of the celestial system.

Nurse

Nurse of their infant boys, *whose* horrors roam
Nocturnal journies, earth's dark seats her home ;
Stern ruler of the shades whose magic breast
Is *Darkness' scene, whose garb is Sorrow's vest.*
The root Promethean pluck'd, with tempests spread
Roll'd mutt'ring thunder from the mountain's head ;
At once Iäpetus' bold offspring groan'd,
He writh'd in languor, and despondent moan'd.
Collected in the phial's fond embrace,
Whose odors breath'd, her bosom's radiant grace,
She bore the consecrated juice, and far
Wing'd from the palace shines the fiery car ;
Two virgin vassals borne amid the throng
(The reins she seiz'd, and grasp'd the pliant thong)
Sat by her side ; the rest, whose posts behind
Their hands adhesive to the car resign'd,
Urg'd thro' the spacious ways the footstep free,
Their wavy robes just floating o'er the knee.

As where Parthenia's silver fountains gleam,
Or thine, Amnesia, flushing from the stream
Wrap'd in her golden car chaste Dian stands ;
Her rapid hinds ascend the sky-crown'd lands,
Thence rush into the vale, where sweets divine
Breathe o'er each hecatomb, that loads the shrine ;
The nymphs still faithful follow, where she leads,
Fast by Amnesia's banks, the flow'ry meads,
Mid the deep forests, o'er the mountains stray,
Burst from whose womb the winding waters play ;
Each

Each savage beast soft flatt'ry's murmur proves,
Forgets his rage, and trembles, as she moves.
Thus mid the streets the gazing throng display'd
Retreating flies before the royal maid ;

The city's ample structures sunk to view,

Her vows the triumph of the fane pursue ;
Borne thro' the plains the charioteer descends,
And thus accosts her vassals—in her friends.

“ Lov'd of my heart, how black Medea's crime !

“ Fond of these visitants from *Æa's* clime

“ Who roams unheedful ! lo ! our city's boast

“ A maze of wonder ! of the female host,

“ Of all who grac'd each rolling day the fane

“ Not one appears ! ourselves alone the train.

“ Come then, the melody of song be ours,

“ Gayly to pluck the spring's luxuriant flow'rs,

“ Nor long to linger ! soon our steps shall roam

“ In sweet content to happiness at home :

“ Joys, a rich gain, your wish'd return await,

“ To me subservient in the task of fate.

“ Such Argus' wishes ! such a sister's pray'r !

“ Yet oh ! this object of Medea's care

“ Oh ! chain in silence sullen as the dead ;

“ Nor to a father's ear the treason spread !

“ They will the stranger in th' embattled field

“ For proffer'd stores my magic art to shield ;

“ Too much my gentle soul accords the plan ;

“ Far from th' associates with the much-lov'd man

“ The

“ The softer interval of converse greets,
 “ With many a gift his soothing bounty treats ;
 “ From me the deadly drugs of poison flow :
 “ He comes ! sweet maidens, from my presence go !”--
 She ceas’d ; her wily counsels ALL delight ;
 Far from his host when Jason’s tow’ring might
 Wide o’er the plain by wishful Argus drawn !
 (The voice fraternal ere the orient dawn
 Had told the votive virgin’s swift career)
 Th’ attendant Mopsus’ sager looks appear,
 Skill’d in each wing advancing o’er the sky ;
 Nor bird retreating ’scapes his curious eye.
 In this dread hour no fav’rite sons of earth,
 Not ev’n from Jove who drew their sacred birth,
 Nor they, high offspring of celestial blood,
 Pour’d through whose purer veins the vital flood,
 E’er match’d that awful elegance of mien,
 Boon to the chief from heav’n’s eternal queen.
 His form is beauty, and his words are grace ;
 The fond associates every feature trace,
 Th’ encreasing radiance fills them with amaze,
 Fir’d at each step th’ admiring Augur’s gaze ;
 At once, fair maid, his joys prophetic speak
 Thy heart a conquest to the gen’rous Greek *.

Where

* These two verses contain a paraphrase upon the original,
 which expresses the presaging consciousness of Mopsus, that
 every part of his expectations was confirmed from the pecu-
liar

Where the worn path-way marks the whiten'd plain,
 The wavy poplar shades the circling fane
 With wide-expanded foliage ; the deep voice
 Of boding ravens (such their gloomy choice!)
 Croaks—the grim senior shakes his pinion's pride,
 And opes the counsels of th' imperial bride.

“ Inglorious seer, whose skill the theme employs

“ In science equal'd by unletter'd boys ;

“ Thou, solemn virgin, speak'st no plighted truth

“ No soul enchanting strain!—the fav'rite youth

“ Ye comrades firm attend!—yet, sage, away!

“ Thou mischief-talker hence! no Cyprian ray,

“ Nor her bright satellites the Loves impart

“ One fainter gleam to chear thy darkling heart!”

Thus screams the hoarse-reproaching bird! the seer
 Bends to the note of woe a careless ear ;

And calmly thus harangues : “ Thy country's chief,

“ Wrap'd in yon fane Medea sooths thy grief.

“ Go, warrior, go! not hers the hostile frown!

“ Soft Cytherea's smiles her vot'ry crown,

liar influence of Juno over the form of Jason. The reproachful answer of the ominous raven immediately ensuing is a characteristic picture of Egyptian obstinacy against the Grecian spirit of adventure ; a triumph in the conviction, that this native residence of the *feathered orator* was sufficient to the task of invalidating every attempt from the violence of invasion. In some respects this Argonautic expedition must necessarily be considered in a religious light ; many deviations from the gloomy rigor of Egyptian ceremonies certainly prevailed in the less savage superstition of Greece.

“ Thy

“ Thy guardian in the fight ! such truth, * thou sage,
 “ Thy awful sound, the prophecies of age !
 “ We, Argus, panting to enjoy the friend,
 “ Fix’d to this earth the wish’d return attend :
 “ Thy arts, oh ! chief, the sacred hours improve !
 “ And bend the virgin care to thee, and love !”
 The wily augur ends ; his counsel pleas’d ;
 Nor other scenes thy throbbing bosom seiz’d,
 Oh ! maid, though music woo’d ! nor yet the song
 Varying its thrilling accents charm’d thee long !
 Now floating in the maze of thought thy breast
 Seeks not the converse of thy train at rest.
 Thy cheek soft leaning on thy hand the dome
 Where close the long, long paths thy wishes roam ;
 Each nerve was anguish, terror overwhelm’d thy mind,
 Scar’d at each flow-pac’d foot, or hollow wind.
 The moment smiles, the much lov’d youth appears,
 Firm at each step his bounding structure rears ;
 Fair to the view, and calm thy beauteous light,
 Thus beam’st thou, Sirius, lord of ocean’s might,
 Erewhile though flocks thy low’ring tempest feel—
 So Jason’s limbs their radiant pride reveal !
 So glows th’ intrancing majesty of charms,
 Too fatal harbinger of love’s alarms.
 How sunk her palsy’d heart ! those lucid eyes
 A midnight gloom pervades ; health banish’d flies

* Phineus.

Her

Her pale cheek's misty hue ; the loose knee's force
 Totters ; the stony foot denies its course.
 Graceful at once retires each virgin slave ;
 What awe-struck forms ! the tongue no accent gave ;
 Of motion rest their comely statures stood
 As the tall beech, or monarch of the wood,
 Thou, sacred oak ! amid the heav'ns serene
 Waves not a whisper to disturb the scene,
 That cheers the hallow'd hights ; such stillness o'er,
 Their toss'd heads thunder to the tempest's roar ;
 Thus sway'd the stricken pair ! fond silence pass'd,
 The full voice echoes love's inspiring blast.

Short was the pause ! the wary chieftain's skill
 Perceiv'd the frown of heav'n-descended ill*
 Embosom'd deep within, the conscious maid
 Listen'd the luring notes his voice display'd :
 “ And why, oh ! Princess, while I thus alone
 “ Accost thee, why these solemn terrors own ?
 “ Let others triumph in each frolic boast !
 “ Not such I wander'd from my native coast ;
 “ Why o'er thy face these blushes weave their way ?
 “ Speak what thou wilt ; 'tis Jason's to obey.

* The original word for ‘ ill,’ or ‘ evil,’ is *ἄτη* the goddess of revenge.

‘ Altè hot from Hell
 Cries Havoc !’ Shakspeare.

She was a principal assistant in magic rites !

“ Yet sure we meet benevolent of heart !
 “ This sacred fane no seat to foster art !
 “ Speak ! question ! tell me ev’ry harbor’d thought ;
 “ Let not a word of blandishment be fought !
 “ Thine is the promis’d boon ! a sister’s claim ;
 “ Soul-soothing medicines of thy Jason’s fame !
 “ Thee, sov’reign Hecat, and, ye parents blest’d
 “ In such a child, and thee my vows attest,
 “ O’er-ruling Jove ! compassion whose command,
 “ For thine the stranger, and the suppliant band !
 “ Jason behold, an alien suppliant he !
 “ Here at the Fates’ control he bows the knee !
 “ The toil, fair maid, the fruitless toil is mine,
 “ To smile, to succor, and to triumph, thine !
 “ My thanks, thy due, the right of fav’ring grace,
 “ Our realms th’ extended world’s remoter space,
 “ *From ME the triumphs of thy fame shall glow,*
 “ And other hosts to future ages show :
 “ The wife, the mother urge their gen’rous tale,
 “ Who musing o’er the shore our absence wail *.
 “ Such

• This self-flattering compliment pay’d by Jason to Medea bears a similar aspect to the triumph of Æneas over the body of Lausus, which has given such offence to the more refined fastidiousness of modern criticism, bending the romantic manners of martial exertions to the purposes of more civilized society. But in vain these reasoners allege, that the barbarous exultation is irreconcilable with the character of the pious Æneas; in vain will they allege, that such con-
 scious

“ Such woes perhaps ne’er wound Medea’s peace ;
 “ Yet know, a *Theseus’* warring dangers cease
 “ When Ariadne smiles, whose matchless charms
 “ The birth of Phœbus from Pasiphaë’s arms ;
 “ A father’s ire suppress’d, submission’s toil,
 “ The bark she mounts, and quits her native soil ;

conscious superiority was ill-suited to any, but a savage breast, particularly as an unmerited distress had attended a youth, whose sole object in the contest was a father’s safety. The truth is, the Trojan’s conduct and expressions were necessarily conformable with the genius of heroism ; the eminence of the warrior distinguished itself, not, as reason requires, by acts of mercy to, but by the destruction of the vanquished. The appearance of a field of battle after an engagement resembled that of the stage after a deep tragedy ; each alike covered with the bodies of the dead. Apollonius favors us with a more moderate indulgence of vanity ; if Jason professes himself desirous to extend the honors of his country, he professes it without injury to another ; such profession is a virtue in a Grecian, and a Roman bosom ; it is a virtue in every other. It is as natural as the love of kindred, and of friends ; to whose society we have been used, with whom we have enjoyed reciprocal happiness, and perhaps may have reciprocally conferred and received obligations. Every herb, or tree thrives in its peculiar soil ; the poet by this little picture of ingenuous pride delineates agreeably to the principles of humanity. He who desires not applause has sufficiently proved that he deserves it not. ‘*Volitare vivu’ per ora virum,*’ is a spirited wish, and remoter quarters of the globe afford the only barrier to the cravings of the conqueror, the statesman, and the genius, a good translation of *whose* works in a foreign climate outweighs the applause which he experiences at home ; for distance adds to genuine reputation proportionally as it takes from prepossession.

‘ Lov’d of each godhead, a celestial sign
 ‘ Her starry crown, whose radiant glories shine,
 ‘ Still Ariadne’s name its orb of light
 ‘ Gilds ‘mid th’ etherial lamps the brow of night;
 ‘ Medea, such thy worth! the Gods, thy friends,
 ‘ If thus thy smile a gen’rous train defends;
 ‘ In Ariadne’s charms thine own we trace,
 ‘ And her’s thy placid eloquence of grace!”
 * Thus syllabled sweet sounds! her eyes inclin’d
 From those which charm’d her spake the thrilling
 mind;

Her face the treasure of a smile displays,
 And virtue kindles at the voice of praise.
 Then languishingly soft his look she meets,
 But not a word his list’ning ardor greets:
 Where, where begin! how urge th’ expanded lore!
 Her crowding thoughts exhaust the vocal store.

The pois’nous drug its od’rous casket leaves;
 Joy all his soul, he bows, as he receives;
 Nor less a captive to his luring art
 The maid had yielded to his wish her heart;
 For love a richer beam of grace had shed
 Glitt’ning the golden honors of his head;

• ‘ And syllabled sweet sounds of accents meek.’

A line inserted amongst the verses in the Oxford collection upon the death of Frederic Prince of Wales under the signature of lord Stormont.

Wild

Wild from her eyes the vivid light'ning gleams,
 Full through her breast a tepid moisture streams :
 As when the dawn with orient beauty glows,
 The soft'ring dew-drop cheers the op'ning rose †.

Now fix'd in modesty to earth their eyes,
 Now rais'd, the look of mutual love supplies
 Joy to the bosom, to the face a smile ;
 The sick'ning virgin opes the scene of guile.
 “ Medea yields her aid ; attend, oh ! guest,
 “ The purpos'd bounties of my daring breast !
 “ Soon as my fire, too cruel, has decreed
 “ The dragon's horrid fangs, a hardy feed,
 “ When the drear midnight walks her central reign,
 “ Seek the perennial river's silver plain !

† In the amorous part of Medea's disposition we meet with a counterpart of that, ascribed by Musæus to Hero, in a poem which I am desirous to ascribe to the pen of a writer, an ornament to ancient Greece. The present comparison is introduced by Musæus, where the situation of Hero, and Medea in some degree assimilates. Indeed many successful adoptions of sentiments, congenial with those of other poets, if the ‘ tale of romantic sensibility ’ be concluded of a less ancient date, argue its author to have possessed a relish for classical imagination. I well know the allegation of the great and accurate Stephens that the ‘ petite piece ’ of Hero and Leander is not conveyed in a language competent with the purer elocution of ancient Greece, yet I cannot conclude, but that with a due and unforced expunction of passages awkward as to witticism, or defective in style, the poem may be reconciled to readers, who are capable of admiring works of taste by attention to the real merits of ingenious composition.

“ Apart from all in fable garb array’d
“ Straight be the circle of the trench display’d!
“ Slay the meek ewe-lamb, on the structur’d pyre
“ Unsever’d yield it to the sacred fire.
“ Hecat, sole fruit of Perseus’ bed, appease
“ Pour’d from the cup the labor of the bees.
“ Thus woo’d the goddess in her votive seat,
“ With solemn order from the shrine retreat;
“ Nor sound of foot obstruct thy parting care,
“ Nor voice of dogs that bay the troubled air,
“ Lest, baffled ev’ry hope my fonder boast,
“ Inglorious in return thou join’st the host.
“ Then from the moisten’d drug rich ointment flow,
“ Till the cheer’d limbs receive a brighter glow;
“ Th’ unconquer’d arm shall urge the boundless fight,
“ No earth-born heroes, but a God’s thy might.
“ This living ointment, ere thou stalk the field,
“ Polish the spear, the falchion, and the shield!
“ So shall no giant’s missile vengeance harm!
“ No monster wrap’d in flame thy soul alarm!
“ Nor long th’ impenetrable frame is thine,
“ Thy triumph from the dawn to day’s decline;
“ As swells the combat, double all thy fires,
“ Still beams my succor, still my smile inspires!
“ When yok’d the monsters by thy victor-toil,
“ Plough’d by the dauntless hand the rugged soil,
“ When from the furrows bursts the giant breed,
“ The black earth’s harvest from the dragon’s seed,

If

“ If o’er the plain th’ embattled army shown,
 “ Hurl unobserv’d the pond’rous force of stone.
 “ Urg’d at the view, as blood-hounds o’er their prey,
 “ They rush indignant, and each other slay ;
 “ *Then* thunder ’mid the ranks ; the radiant fleece
 “ Thy prize from Æa to the realms of Greece,
 “ Thou fly’st returning to thy will resign’d,
 “ If nought of Colchos tempt thy ling’ring mind !”
 She ends ! enchain’d by silence, while her eye
 To earth she low’rs, the tearful sorrows dye
 Her sully’d cheeks ; for long her Jason’s course
 Torne from her arms o’er ocean’s stormy force !
 His hand she grasps, as shame to love submits ;
 And sighing thus “ Resolv’d if Jason quits
 “ The Colchian beach, when foster’d by thy home,
 “ Some transient thought to fond Medea roam !
 “ She ever faithful to her rising flame
 “ Shall dwell delighted on her warrior’s name.
 “ Yet unreserv’d oh ! speak the voice of truth !
 “ Where shine the household Gods, thou gen’rous
 “ youth !
 “ What country wings thee vent’rous o’er the main ?
 “ Thy wish yon * island’s wealth-abounding reign,
 “ Or fix’d some neighbor-realm of Æa’s feat ?
 “ My list’ning ear that lovely virgin greet,
 “ Whate’er her lineage, whom my praises trace,
 “ Her name Pasiphaë of enobled race,

* Orchomenus.

“ The kindred of my fire !”—She adds no more;
 Love, tyrant love again the tuneful store
 Rolls through the channel of its well-known cheek;
 When thus, thou man of cares, thy accents speak !

“ I deem not to forget thy dear renown

“ By day, by night !—thou sav’st me from the
 “ frown

“ Of angry Fates, yet Greece my best delight,

“ Oh ! may *Æëtes* point no other fight !

“ Seek’st thou my country’s name?—my voice
 “ reveal

“ Each conscious truth ! so prompts the willing
 “ zeal !—

“ A valley spreads beneath the tow’ring hills,

“ The fleecy train each wealthy pasture fills,

“ And herds luxuriant ; there Prometheus’ joy

“ Gave to his fire’s embrace th’ illustrious boy*,

“ Whose

* Prometheus was son of *Iäpetus*, and father of *Deucalion*, the *Noah* of Grecian fancy. ‘ Though the patriarch is represented under various titles, and even these not always uniformly appropriated, yet will there continually occur such peculiar circumstances of his history as will plainly point out the person referred to. The person preserved is always mentioned as preserved in an ark. *Deucalion* is mentioned to have been consigned to an ark, and upon his quitting it, to have offered up an immediate sacrifice to the God who delivered him.’ The express conduct of the scriptural patriarch, whose history gave rise to the legend of *Deucalion*. ‘ He was a person of very extensive rule ; he was the father of mankind. Sometimes he is described as monarch of the whole earth,

“ Whose arm first rears the cities, guardian tow’rs,
 “ And temples sacred to th’ eternal pow’rs,
 “ Primæval monarch ! while the subject host
 “ Their much-lov’d country in Æmonia boast ;
 “ The city * mine, that lords it o’er the rest,
 “ Where not thy name, proud Æa, stands confess’d.
 “ He from the fire of winds whose claim of birth
 “ The rev’rend Minyas flies his native earth,
 “ (So Fame records !) to grace the ‡ *structur’d* isle,
 “ Near where thy kindred tow’rs, oh ! Cadmus,
 “ smile †.

“ But

earth, at other times he is reduced to a petty king of Thessaly.’ The sons and descendents of Noāh peopled the whole earth, he was himself father of mankind ; for all mankind proceeded from him. ‘ Apollonius Rhodius ’ here ‘ supposes Deucalion to have been a native of Greece ; and represents him “ the first of men,” through whom religious rites were *renewed*, cities built, and civil policy established in the world ; *none of which* circumstances are applicable to a king of Greece§.

* Iölcos, capital of Æmonia.

‡ The city Orchomenus in the island of that name.

† The genealogy of the Greek nation is here conveyed under that of Jason, deduced from Minyas inhabitant of Thessaly, where it may be concluded, that Deucalion ancestor

§ ‘ That Deucalion was unduely adjudged by the people of Thessaly to their country solely, may be proved from his name occuring in different parts of the world ; and always accompanied with some history of the deluge.’

Mr. Bryant’s Mythol. vol. ii. p. 210, 213.

“ But why thus vainly loose th’ historic tide ?

“ Why boast the palace of my country’s pride ?

“ *Why Minos’ offspring vaunt, th’ auspicious maid*

“ Bless’d Ariadne ? (such the name display’d

cestor of Minyās had reigned, the first kingdom of the Grecian earth, which acknowledged the sovereignty of an individual. Minyās emigrated from Thessaly into the confines of Egypt, of which Cadmus is the poetic type ; and built the city of Orchomenus. This specimen of elegant vanity was highly flattering to Greece, as that kingdom in point of habitation is described to have been prior to, rather than coeval with the Egyptian, in the introduction of the city of Thebes. The Greeks derived their origin from Deucalion first builder of cities in Greece, the capital of which was Æmonia in Thessaly.

But amidst the luxuriancy of fantastic prepossessions exercised by the western world to the illustration of its antiquity, it may be gathered from our poet, that they have modestly retained their traditionary legends within the era of the deluge. Not such the genealogical *systems* of eastern imagination ! less excuseable from their greater vicinity to the source of genuine scriptural information. These abound with antediluvian, ante-mundane records, in so much that Præadamism might seem, with these fabulists, a decided case. Monstrous representations, and unnatural phænomena of all sorts are intermixed with extravagant events on the one hand, and the scourings of old women’s tales of *tubs* foam in all the dignity of froth on the other. Infatuation itself could scarcely hope to persuade credulity, that such whimsies were implicitly to be relied on. If the oriental languages are equally bewildered with the history of our romancers, and as little to be understood, European refinement, which to the honor of letters is on the side of consistency, may well regard them as the vertigo ‘ of a sick man’s dream !’ See Mr. Richardson’s Dissertation, *passim*.

“ Be-

“ Besitting beauty’s sweetly-pleasing charms !)
 “ And oh ! as Ariadne grac’d thy arms,
 “ Thou gallant Theseus, with th’ assenting fire,
 “ So thou, Æëtes, crown a Jason’s fire !”
 Thus ceas’d the breath of music on his tongue !
 Warm thro’ her nerves the keen vibration rung
 Loads ev’ry sense with pain ; the fever’s glow
 Throbs, till in anguish bursts the strain of woe !
 “ Let Greece her hospitable sweets afford ;
 “ Not such my father, as Pasiphaë’s lord ;
 “ Nor I as Ariadne fair ; employ,
 “ No more, my chief, the note of social joy ;
 “ On me thy mem’ry in Iölcös roll !
 “ Fix’d is her Jason in Medea’s soul,
 “ Spite of a parent’s frown !—on Rumor’s wing *
 “ Urg’d by some herald bird thy fraud shall spring,
 “ If thou forget me, Jason ! the brisk storm
 “ Bear to Iölcös’ realm my hostile form,

* ‘ The birds of rumor catch it as it falls.’

The following beautiful lines occur, in which the thought expressed by the version is expanded.

Fast to the thread of life annex’d by Fame
 A sculptur’d medal bears each human name ;
 O’er Lethe’s stream the fatal threads depend ;
 The glitt’ring medals tremble, as they bend ;
 Close but the shears, when Chance, or Nature calls,
 The birds of Rumor catch it, as it falls ;
 Awhile from bill to bill the trifle’s tost :
 The waves receive it,—’tis forever lost !

Mr. William Whitehead’s Danger of writing Verse.

“ Wide

“ Wide o’er the fav’ring deep! my aspect drear
 “ Glare to thine eye, and thunder in thine ear!
 “ Full on thy thoughts the stream of censure shed,
 “ And tell—Medea succor’d; Jason fled;
 “ Oh! that myself could then unwelcome roam,
 “ Amid the crouded vassals, Jason’s dome!”
 Burst o’er her cheek the tear’s spontaneous dew,
 Softly the chief his theme of love renews.
 “ Dear to my vows, no rushing tempest sail!
 “ No feather’d herald chirp the busy tale!
 “ Be thine, too gen’rous fair, th’ attendant plan;
 “ Thrice honor’d by thy sex, rever’d by man,
 “ Rever’d a goddess with each pow’r above,
 “ The son returning to a parent’s love
 “ Shall hail thee, Princess!—brother, kindred,
 “ friend,
 “ And husband hail thee,—for their labors end.
 “ Thyself the nuptial couch with Jason share,
 “ Adorn’d by many a maiden’s polish’d care!
 “ Theme of my soul, and object of mine eye,
 “ Till death, invidious death, the bliss deny!”
 The warrior pauses, melting at the sound
 She pines in sweetest languor—gazing round
 She trembles at the deed, which threatens her peace,
 Nor long withheld a visitant of Greece,
 (Such Juno’s art!) the tyrant * king no more,
 Medea wanders fair Iölcos’ shore.

• Pelias.

Her

Her native soil forgot. — The vassal train
From far, while silence held her pensive reign,
Stand sorrowing; thine, Medea to require,
The day's fair moment, warning to retire,
Where a fond mother waits; no readier choice,
Pleas'd with thy Jason's form, thy Jason's voice,
Still had'st thou linger'd, mem'ry lost in love,
But late, though cautious thoughts the heroe move;
“ This, this departure's hour! thy fainter ray,
“ Gleams, fervent orb, soft harbinger of day;
“ Perhaps attracted by the whisper'd strain
“ Some curious ear.—We part to meet again.”
So flows the mutual blandishment, that try'd
A mutual faith! th' unwilling pair divide.
Thy looks, oh! chief, anticipating mark
Th' impatient comrades, and the sacred bark;
SHE seeks the virgins crowding to her view,
Nor heeds th' approaches, or their presence knew,
So lost in clouds of thought her fancy wings;
With step spontaneous on the car she springs,
The rein she grasps, and wildly whiri'd along
Urg'd on the mule her richly vary'd thong,
Urg'd to the palace-gates; the sister runs,
And much she questions, anxious for her sons.
HER will, confusion, and her soul in storms,
No word she listens, and no answer forms;
Fast by the couch an humble seat she courts,
Her hand the calm-reclining cheek supports;

Each

Each eye-lid low'r'd in tears, her cares revolve
Intent the horrors of the deep resolve.

Meanwhile the warrior to his comrades preſs'd,
Where late, while mutual anguish fill'd their breast,
They bad farewell; the choſen youths attend;
And liſt the tale that greets th' aſſembled friend;
Swift they approach the bark; the hoſt admire,
Courteous embrace, and ev'ry truth require.

At once their chief the virgin's fav'rite art
The ſoothing poisons which her ſmiles impart,
All, all reveals;—ſtern ſcowling with diſdain
Scarce Idas' lips his insolence of ſtrain *
Keeps in his feſt'ring ſoul, with conſcious joy
The reſt dim darkneſs' wakeful hours employ.

* Vixque tenet lachrymas, quia nil lachrymabile cernit.

Ovid. Met. de Invidia.

We ſometimes, though too rarely, hear of thoſe good-natured perſons, who regard the moſt untoward circumſtances with an eye of calm compoſure; but this apparent indifference, which lays itſelf down under ſevereſt preſſure without a ſingle attempt to maſterſhip, may be rather conſtrued into the effect of indolence. Idas, in a degree which concludes the more vehement paſſions, views, as a Cynic, in the moſt unfavorable light, the ſcenes which carry a more prosperous aſpect; ſcenes in which he is himſelf eſſentially engaged. There are not wanting many of theſe miſanthropes, ſuicides through envy, and nurſes of calamity. Idas is ſuch a miſanthrope, the character is an excellent conſtrast to the feelings of the reſt. It was judicious in the poet to confine the diſpoſition to an individual; had his example extended itſelf to others, a damp might have been caſt over the whole crew.

To

To each his task ; serene the chief's command
 To proud Æëtes a commission'd band
 Sends ere the dawning day, the seed to claim ;
 Two heroes matchless in the rolls of fame,
 Undaunted Telamon, stern Mavors' boast,
 And Maia's son, the heralds of the host.
 They rush, and swallow ev'ry step of speed ;
 Æëtes yields the *dragon's* solid seed,
 Hideous of fang, and monster of the fight,
 Aonia's tyrant *beast*, whose sov'reign might
 Great Cadmus quell'd, what time the Theban tow'r
 He fought, a slave to lov'd Europa's pow'r,
 Guard of Aretia's fount ; the chief divine
 Led by the murmurs of the lowing kine
 Thy hand, Apollo, guides a surer *way*,
 Seat of his fame, and subject of his sway *.
 Torne from the jaw to Cadmus' honor'd toil
 Tritonia gave ; the conqueror shares the spoil ;
 Agenor's son in heroe-breeding rows
 Wrap'd in thy plains the seed, Aönia, sows ;
 Grac'd his fair city with the warrior-*birth*,
 Sav'd from the ruins of th' embattled earth.

* The cow, by which Cadmus was conducted to the spot in which he settled, may be figurative of the worship, pay'd by the Egyptians to the ox ; the dragon watching near the fountain of Aretia expresses the primary visit of Greece to Egypt, under the idea of difficulties, attending such visit to a *suspicious* people.

THEY

THEY quit the monarch with the gifts of state,
 His ready gifts of unrelenting hate ;
 ‘ No fear, that Jason deal the victor-stroke ;
 ‘ Enough if bent the monster to the yoke † !’
 Retiring Phœbus drops a fainter beam,
 Earth’s sullen veil hangs darkling o’er the gleam,
 That skirts thy mountains, Ethiopia’s bound ;
 Night’s ebon couriers snort the car around ;
 ‘ Each in his humble bed ’ the warriors sleep,
 Strew’d mid the halbers, by the roaring deep.
 Not thus the chieftain ! o’er the silver’d skies,
 Oh ! Bear, thy many-twinkling splendors rise ;
 The air soft-whispers thro’ the blue serene ;
 Slowly he seeks the solitary scene,
 * Ev’n as the cautious thief ; the votive care
His hands for day’s returning smiles prepare ;
 The tender ewe, the soft milk’s streaming mines,
 These Argus fought ; the rest his host consigns.
 Wide from the white-worne path-way’s public trace,
 Where trills the *rivulet’s* meand’ring grace,
 Sequester’d view, he laves his polish’d frame ;
 Such rites adorn *its* consecrated claim !
 His limbs the sable-cinctur’d vestments prove,
 The drear memorial of his Lemnian love ;

† A slender variation has been hazarded to the text by placing these words in the mouth of *Æëtes*, triumphantly condemning Jason.

• ‘ The day of the Lord cometh as a thief in the night.’

The

The cubit's depth furrounding earth receives,
The little pile its silvan structure heaves ;
With throat new-yielding to the murd'rous knife
The *lambkin* loads the shrine, yet *warm* with life ;
The fuel victim to the fire's control,
In social streams the mix'd libations roll,
His vow to HECAT, ruler of th' alarms ;
Such duty clos'd, the chieftain fam'd in arms
Retreats ; from caves of night SHE rears her head,
With branching oaks, and baleful serpents spread.
Thick flash the torches ! never-fading glare !
And dogs infernal bay the vocal air ;
Stern as she stalks, earth trembles ; the dark wood,
Where fringing willows overhang the flood,
Scar'd at each Naiad's shriek ! collected woe,
Where Phasis' torrents 'mid the marshes flow !
Struck was the warrior's soul ! retiring strode
His steady steps, undaunted as he trod,
Till the lov'd train he join'd, and orient dawn
By light's swift coursers o'er the * hills was drawn.
Æetes burns with all a monarch's pride,
Clasp'd by the breast-plates well-compacted hide ;

* The mountains of Caucasus in the text. It may be reasonably concluded, that the geography of Apollonius will endure a more critical examination, and be more accurately ascertained, than it has been usually, or rather affectedly esteemed to admit. In many parts, and those the most interesting, of the work, such a compliment is without doubt very consistently bestowed.

Applauding Mavors yields the gift to worth,
 When † Phlegra's heroes press'd th' embattled earth,
 His helmet shakes, terrific to behold,
 Each many-nodding crest involv'd with gold;
 Rich stream of light effulgent as the day,
 When ocean reddens with his orient ray.
 He grasps the pond'rous horrors of the shield;
 And his the jav'lin's solid force to wield,
 ‡ *Fear-spreading*, vast! Alcides' tow'ring might
 Alone had rear'd it in the field of fight.
 Far from his host remov'd th' unconquer'd foe,
 The foaming courser, and the chariot's glow
 Confess a * Phaëthon's o'er-ruling toil:
 The heroes mount indignant from the soil.

He

† Mimas, slain by Æëtes.

‡ I had once rendered the epithet *ἐμείματον* in the text 'that thirsts for blood;' but on farther thoughts adopted the usual explanation. On the above construction the derivation of the word is from *ἐμα* (simul) and *αἷμα* (sanguis.)

* Absyrtus, son of Æëtes, is called Phaëthon by the scholiast; originally perhaps from his being a descendant of Apollo, and applied by the Greeks to charioteers in general, from the fate, it may seem, of Phaëthon, who borrowed the chariot of the sun; one of the most ancient fables of their mythology. The word may seem of Egyptian growth. 'He upbraids me,' (says the excellent Mr. Bryant in his animated apology to Mr. Richardson) 'with not knowing, that there was such a verb as φαέθω, to shine; nor that the proper name Phaëthon was derived from it; he did not know it himself, for there is no such verb. He takes the name Phaëthon for a par-

He wrests the reins, he scours the city's bound,
Urg'd to the conflict ;—myriads rush around.
As when impatient for his Isthmian war
The pow'r of ocean vaults into the car,
O'er hights Tænarian, or where Lerna cheers
The circling meads, or where Onchestus rears
The forest oak, where tow'rs the votive fane,
Or savage rocks spread horror o'er the plain ;
Or where the humbler shrubs with foliage smile :
So looks the man of vengeance, and of guile.
The chief obedient to the guardian maid
Swift to the limpid stream the drug display'd,
Pour'd o'er the spear, the falchion, and the shield,
Arms, the stern wonder of th' associate field ;
No common pow'rs the javlin's pride attend,
In vain they poise it, or in vain would bend ;
The lengthen'd mass such nerves of iron fill !
Unconquer'd labor of celestial skill.
Fractious of thought, and insolent of force
Stern Idas heaves his sword's relentless course
Full on th' impenetrable round ; loud-rings
Its edge repuls'd, as from the anvil springs
The mallet's fullen weight ; each warrior's breath
With shouts anticipates the work of death.

participle, and then makes use of a feigned verb for a radix. Phaëthon, like Apion, Manethon, was a foreign term of great antiquity ; consequently not to be derived from any word in the Grecian tongue.' *Apology*, p. 54. *not published*.

The chief now reeking with the ointment's stream
Firm-tow'rs ; his limbs with boundless *vigor* beam,
No words can paint *it*, and no terrors harm,
So brac'd the nerves, that string his rapid arm.
As when the warrior-horse in angry mood
Snorts, plunges, pants to join the hosts of blood ;
He neighs, and pawing beats the ground ; he rears
His arched neck to ev'ry voice he hears ;
Thus Jason tow'rs, exulting in his might,
Wide o'er the field he stalks sublime to fight,
The brazen buckler grasps, the jav'lin shakes :
—Such the wing'd course the radiant lightning takes.
When thro' the darkling air the tempest low'rs
And swell'd with clouds descend the lavish show'rs.
Nor long the stay ! the welcome battle greets ;
Distinguish'd order marks th' allotted seats ;
The crowds to Mavors' field promiscuous throng
The same their measured paces strode along
From forth the city's bourn, *as* fire the soul
When from the *first* career his stubborn goal
The victor grasps ; while games illustrious spread,
Of foot, of steed to mark the royal dead.

But lo ! Æëtes, and his Colchian race,
Whose Myriad-hosts Caucasian mountains grace !
The monarch wanders on the winding shore.—
The chieftain glitt'ring with th' embattled store,
Proud, as he lifts the jav'lin, and the shield,
Leaps from the bark, and braves the sullen field ;

Re-

Replete with hideous fangs from side to side,
 Glares o'er his brow the helmet's brazen pride;
 Loose from his shoulder 'hangs the falchion down;
 His frame no vest's luxuriant treasures crown;
 In arms he stalks, as Mavors in a storm,
 Apollo, 'thine his elegance of form.
 Around, his eye the virgin-foil pursues;
 The monster destin'd to the yoke he views;
 The keen edge bright'ning the rude plough to life:
 Then firm advances to the scene of strife.
 Erect he rears the jav'lin's iron round,
 The willing helmet glitters on the ground;
 * Stern grasp'd the shield, he speeds the dreary way,
 Where the fell monsters' paths enormous stray;
 Burst forth the beasts, their cave of horror fly,
 Where arm'd the stalls th' embattled foe defy;
 Thick smoke the subterraneous home proclaims:
 From their broad nostrils pour the rolling flames.

* "ὄρεμνος applied to ἔγχος (hasta) ver. 1285. orig. has been derived from ὄρεμος (impetus), from βράδω by others, the root whereof is βῆ denoting 'extremity.' To this latter deduction we may more readily accede, the picture of Jason's appearance and accoutrements having been from the first designed in the stile of exaggeration. Those particles, too familiarly termed expletives, are more rarely employed by the best authorities of Greece, without determinate meanings, than it has been usually conceived. Where particles are affixed to words, they constantly evince additional efficacy. This may be observed with respect alike to western, and eastern languages; such the characteristic brevity of each!

The heroes shudder at the view, the flock
Fix'd he sustains, undaunted as the rock,
Whose brow incumbent o'er wide ocean braves
The tempest thund'ring o'er the madden'd waves.
The shield uplifted flashing to their fight,
Roar the stern beasts, and deal th' avenging might ;
Deal the rude menace of their horns in vain :
His foot secure stands rooted to the plain.
As when the furnace' bursting breath inspires
Wide from the forge the many-gaping fires,
At once the smoaky flames impatient glow,
When ceas'd the blast, they smould'ring sink below ;
Then wildly roar impatient in their course,
—The fiends thus furious from their nostrils force
The volumes headlong, as the light'ning's glare :
—He smiles protected by the virgin's care.
Fierce o'er the horn *his* hand tenacious roll'd
Grasps with full sway, nor quits the stubborn hold,
Drags the fell monster to the yoke ; the sound
Of brazen thunder ' bends him to the ground '
His huge, strong foot close grappled *in his own* ;
Nor wastes the battle's rage on this alone,
One effort low'rs the other's knee, his shield
Now hurls th' indignant warrior on the field :
Each panting, struggling, prostrate sunk to earth ;
Uninjur'd mid the flames the man of worth.
Æetes wond'ring views his matchless might,
The twin-born speed fraternal to the fight

(Such

{Such was the chief's decree!} amid the train
Hurls the firm yokes, shrill ringing on the plain :
The neck firm-fetter'd, in the midst was spread
The brazen-beam, to wrap the restiff head.
The youths returning to the vessel pac'd
'Mid deluges of fire; again he plac'd
Stern o'er his shoulders' breadth the buckler glows,
Horrid their fangs extend their piercing rows,
The solid helmet's boast; the huge, long spear,
As arm'd with crooks Pelasgian swains appear
Goading the stubborn ox; nor toil deny'd,
Grasp'd the rich handle's adamantine pride
Compacted, firm, obeys the master-hand;
Whose art directs it o'er the yielding land.
The beasts resentful of th' inglorious yoke
Roll the wide flames, involv'd in clouds of smoke;
As fierce the tempest of their anguish'd roar,
Fierce as the blasts, which ocean's depth explore;
When busy sailors, conscious of the gale,
Climb the high mast, and furl the slacken'd sail.
Urg'd by the jav'lin's point, with grudging toil
The monsters break the slowly sever'd soil;
Wak'd by th' heroic ploughman's skill, around
The glebe deep-furrow'd heaves a crashing sound
Ne'er yet by man subdu'd; the warrior stalks,
Of step confirm'd, and dauntless in his walks;
Wide-scatter'd o'er the field continuous throws
The fangs, thick harvest of embattled woes;

With look reverted, left the fullen feed
 To sudden life exalt the giant-breed :
 The savages constrain'd demurely bow
 Their ample chests full-bent before the plough.

Verg'd to the western climes the lamp of day
 With light's calm influence yields a genial ray ;
 The lab'rer panting from his rural war
 Wooes thy more modest gleam, thou evening star.
 Four acres own his might, a conquer'd space,
 So burns the weary'd chief in honor's chace !
 Loos'd from the soil th' affrighten'd beasts are fled ;
 Serene the heroe to the vessel sped ;
 Explor'd, ere *warm'd* to life, the furrow'd *plain* :
 The host triumphant pour th' enraptur'd strain.
 Forth in the flood, his helmet for the bowl,
 The soothing waters flake his thirsty soul ;
 He bends his supple knee ; sublime he stands ;
 And all his mighty soul the war demands.
 So 'gainst the keen pursuit the mountain boar
 Whets his huge tusks ; and springs with hideous
 roar ;
 Roll'd from his mouth the vengeful torrent foams ;
 He marks the track with terror, as he roams *.
 Now heaves in dreary pangs Earth's bursting womb !
 Sharp spear, bright helmet, solid buckler bloom ;

* This simile is enlarged from the original ; a liberty but rarely taken.

Horror, around, th' embattled myriads yield,
 And man-destroying Mavors rules the field.
 From caves infernal darts the sudden glare,
 Soars to the skies, and brightens all the air.
 When Nature wrap'd in winter's snowy vest,
 Her cheerless brow with midnight darkness press'd,
Ere long the cloud-dispelling storm surveys,
 And stars reviving point their studded rays,
 So beams the earth-descended race! nor stray'd
 From Jason's thought the wily-council'd maid!
 Seiz'd from the field he grasps the weight of stone,
 Enormous disk, stern Mavors' sport alone
 The huge, round weight!—not four of gen'rous
 birth

* In youth could raise the sullen load from earth.
 At once collected in his might he springs;
 Swift thro' the ranks the rock of discord wings;

* The episode of Sisyphus has been labored with peculiar force and propriety by the Mæonian pen, and that of his English translator; the *prosopopæia* in each has dignity. Instances of superhuman strength are consistently introduced into the Grecian heroic poetry, describing periods in which vigor of arm, and resolution of soul were the sum of a warrior's eminence. They were likewise connected with the mythological system of the *deities*; the extraordinary characters of these mortals approximating to the *former*. Apollonius applies the present from a similar excellence in Homer's *Iliad*, in the person of Hector; and the verse of my author (orig. 1366) is almost literally burlesqued in the witty epilogue to the 'Distress'd Mother.'

‘Twould strain a dozen of our modern beaux.’

Himself

Himself embosom'd in his shield retires
Dauntless ; the Colchians burst with all their fires ;
Such roar old ocean's wide-resounding force,
When cragged steep rebellow to its course !
The king sits palsy'd by despair, to view
The disk its unrelenting flight pursue,
They, as the savage hound, with ruthless will
Each other, covetous of carnage, kill.
On parent earth loud ring their prostrate arms
As pine, or oak, beneath the winds' alarms.
As when the star shoots forth a radiant trail,
Flush'd 'mid the darkness of the furrow'd vale,
Portentous omen to the gazing sight
Bursts thro' mid air the swift-descending light,
Snatch'd from the sheath his falchion's sweepy sway
So urg'd the chieftain on the host his way ;
Promiscuous hewn the iron harvest mows,
The stomach, sides, deep-open'd to his blows :
These to mid-form of pigmy-stature rise,
Those to the shoulder's hight, of ample size
These feel, yet dubious of their strength, the plain,
Those to the conflict rush, a bloody train.
As when the peasant to the battle's sound
Scar'd lest the war invade his peaceful bound,
And reap the harvest which his toils have sown,
Wrests the brisk sickle from the sharp'ning stone,
And levels with rude force each infant ear,
Nor gives the summer-beam the fruits to rear ;

So

So dropt, thou warrior crop, thy new-born pride,
 The streaming field your vital torrents dy'd :
 Headlong ye sink, and writhing bite in death
 The rugged glebe, last agony of breath.

* Various of attitude the *falling* state !

Rude as the flound'ring whale's unwieldy weight !

Nor rare,¹ who sink beneath the stroke, ere earth

Relinquish the victim to his *finish'd* birth ;

With equal hight the circling *air* they greet,

As sinks in cumb'rous clay the captive feet.

Thus the fair blossoms droop their languid pow'rs,

When Jove o'erlays them in a waste of show'rs ;

Deep from the root their ruins spread the soil ;

The nurs'ry's monarch mourns his baffled toil,

Frowns on his brow, and anguish in his heart,

Loath with the treasure of his cares to part.

On proud *Æetes* such the *woes*, that spring ;

To man familiar *they* besiege the king.

His soul with horror breathing counsels fraught,

Stern he retires, and plies destruction's thought :

Revenge his sullen theme !—the † sun descends ;

Nor clos'd his fury, though the battle ends ‡.

* The text expresses these several appearances in their falls backward, on their elbows, and their sides.

† The sun went down upon his wrath.

‡ A profusion of animated incidents descriptive of prodigy, and enthusiasm is crowded in the history of Jason's encounter with the monsters of *Æetes*. The embellishments of machinery

very add to poetic influence by interspersions of the *flowers* of simile, *these* possess the finer bloom of nature, alluring modern genius to the favorite walks of an ancient Muse. Contrast of passions, marking the various exertions of the human heart, farther decorates the composition. Love bears the sceptre leading its attendant train of deliberate artifices, which deaden the milder voice of parental affection on the one hand, and subdued acquiescence in the opinions of mankind on the other. Such the outlines of Medea's picture! refer we to the poem for the drapery! Jason and Æetes are placed in attitudes, most characteristic of their respective situations; the talent of prowess bestowed on the Colchian in former circumstances very properly aggravates his present criminality, but he was a savage at bottom; and therefore boasted not those truly heroic feelings, which would have inspired his veneration of virtue in the Greek, whom on the contrary he labored to oppress.

END OF THE THIRD BOOK.

A R G O N A U T I C S

O F

A P O L L O N I U S R H O D I U S.

B O O K IV.

DAUGHTER of Jove, thou muse, propitious
smile,

Speak the fond labor of each am'rous wile,
That arm'd the Colchian maid ! my wav'ring soul
Feels, anxious doubt, thy floating surges roll ;
Say, shall I censure love, the source of crime ?
Or tell the flight that loath'd a native clime ?

Restiff in fury proud Æëtes plan'd,
The flow'r of Colchos marks his council'd band,
Deep 'mid the nightly gloom, the traitrous art
Of full revenge to crush the Grecian heart ;
Wrap'd in his palace mem'ry seals the fight :
Nor knows a daughter's aid the warrior's might.
But heav'n's dread impress o'er the virgin-mind
Throws terror's ample cloud ; the headlong hind

Thus

Thus in th' embow'ring wood her fear betrays,
 While round her haunts the hound rapacious bays,
 At once she deems her frauds reveal'd, to close
 (Too certain lot!) the measure of her woes;
 Of vassal treach'ry great her boding fears:
 Flames in her eye, and thunder in her ears!
 She * strikes her lovely bosom; wildly spread
 With many a sigh the honors of her head.
 And soon th' envenom'd store had heal'd her pain,
 Your will, ye Fates, and Juno's counsels vain;
 When now th' etherial queen her bosom fir'd,
 With Phrixus' sons the ready flight inspir'd,
 Joy wings her thought; no draught of death the
 theme,

Full o'er her breast she pours the harmless stream;
 Her couch soft-clasping with a last embrace,
 The folding portals and the columns' grace
 Gently she touch'd; she tears, with pangs oppress'd,
 Her wild hair floating round the dome of rest,
 Of virgin-triumph to a mother's eyes
 These monuments resign'd, she loudly sighs.
 "A daughter's task these dear remains to leave,
 "My friend, my parent, the sad boon receive!
 "Far, far from thee Medea's woes retreat;
 "Sister, farewell! farewell, my native seat!

* *Επεμάνετο* usually signifies a softer touch of any substance, the version affixes to it an effort of some violence.

“ Oh

“ OH ! had the surge devour’d this Grecian band,
“ Ere known the visitants on Colchos’ land !”
Soft issues from her eyes the tearful tide !
As when, fair captive, (sad reverse of pride !)
By stealth resign’d the splendors of her home,
Torn from thy country’s love, whose footsteps
 roam

Unknown the horrors of affliction’s toil
Unknown the mis’ries of a foreign soil ;
Fell slav’ry’s pang unknown ! thy fears survey
The rigid mandates of a ruler’s sway :
Thus hastes the virgin from the realm, she loves ;
Spontaneous loosen’d from the hinges moves
The yielding door, and jarring to th’ alarm
Back rushes ;—such thy force, thou magic charm !
Barefoot the winding of the paths she seeks ;
Fair o’er her front, and beauty-blooming cheeks,
Floats the redundant veil ; she gently holds
Uprais’d the various vest’s extremer folds ;
Her’s the sequester’d way from public call,
Urg’d by despair beyond the city wall
She stalks without a guide ; the num’rous guard
Nor see her passing, or her steps retard.
The fane’s recess her anxious thoughts pursue,
And well the sacred avenues she knew ;
Her office woos to wander o’er the dead,
Where flaunty roots their writhing horrors spread ;

Thus in th' embow'ring wood her fear betrays,
 While round her haunts the hound rapacious bays,
 At once she deems her frauds reveal'd, to close
 (Too certain lot!) the measure of her woes;
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Thus hastes the virgin from the realm, she loves ;
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The yielding door, and jarring to th’ alarm
Back rushes ;—such thy force, thou magic charm !
Barefoot the winding of the paths she seeks ;
Fair o’er her front, and beauty-blooming cheeks,
Floats the redundant veil ; she gently holds
Uprais’d the various vest’s extremest folds ;
Her’s the sequester’d way from public call,
Urg’d by despair beyond the city wall
She stalks without a guide ; the num’rous guard
Nor see her passing, or her steps retard.
The fane’s recess her anxious thoughts pursue,
And well the sacred avenues she knew ;
Her office woos to wander o’er the dead,
Where flaunty roots their writhing horrors spread ;

“ Works, nearest to thy heart ; thy lot to prove,
 “ Like me, the soul-distracting pangs of love !
 “ Some pow’r relentless, wretched fair, decrees
 “ A Jason’s love to wrest Medea’s ease ;
 “ Be thine, howe’er in darkling myst’ry wise,
 “ The tear’s soft current, and the weight of sighs !”

She spake ! the nimble-footed virgin bends ;
 Fast by the stream the gradual height ascends,
 And eyes the festal flames of sacred light
 Rais’d by the warriors ’mid the shades of night.
 Shrill-piercing the dun air her voice rebounds ;
 Nor *Phrontis* deaf to keen affliction’s sounds,
 Nor to the brothers strange the murmur falls ;
 To Jason’s ear the ready stripling calls ;
 Fix’d, as the cause they learn, the heroes gaze,
 And sit intent in silence, and amaze.
 Thrice she exclaims ; the host impatient burn,
 Till *Phrontis*’ echoing voice the note return ;
 Swift to the maid they ply the willing oar,
 Nor yet their halbers to the farther shore
 The vessel bind !—quick panting for the strand
 High from the deck the chieftain springs to land ;

ing the child in her womb. Thence the secondary construction implies ‘ to embrace,’ and farther on an enlarged idea includes to favor, and indulgence those, we love. In this last meaning I have placed it, and the interpretation is at worst the more delicate, though it be well known that *κωων* is applied to women. Pars pro totâ.

Forth-rush the * youths the nearer scene to scan;
 Their knees she fondly clasp'd, and thus began.
 " Oh ! may a wretch one common care engage !
 " Oh ! save the daughter from a father's rage !
 " Oh ! save yourselves ! reveal'd our *counsels* glare ;
 " What help remains ? *they* fill the clam'rous air.
 " Hence ! let us stem the fav'ring-deep, the speed
 " Ere wings the monarch of his boundless steed !
 " Medea's hand shall yield the radiant prize,
 " While sunk to ' grim repose ' the dragon lies †.
 " But thou, oh ! chief, thy plighted truth of love
 " Swear to preserve by ev'ry pow'r above ;
 " By these thy comrades swear ! no guilty shame
 " My virtue fully, or insult my fame,

* The two sons of Phrixus, Argus and Phrontis.

† ' And hush'd in grim repose expects his evening prey.'
 Mr. Gray's Bard.

The determined resolution of Medea in obedience to the authority of Juno, influencing her immediate departure, the natural suspicion, a suspicion here repeated, that her artifices are publicly proclaimed, her declaration, that she would perform every promise made on her part, and her injunction of an oath to Jason, that he would be true to her, with the close of her speech by a reflection that she should abandon her nearest and most valuable connections on his account; these combined pictures are expressively colored from the heart. Every incident seems collected, that the subject of Medea's situation could require, or admit; and all with the concise energy.

" When

“ When far from kindred, friends, and country
 “ borne.”

—Thus, sorrow’s eloquence, her accents mourn;
 Joy flashes in his soul; the conscious chief
 (Yet on her knees the suppliant maid of grief!)
 Soft-rais’d from earth, and lock’d in his embrace
 Soothes her reviving thoughts; “ Of ev’ry grace
 “ Thou matchless maid, know, (heav’n’s eternal
 “ fire,

“ And she th’ imperial bride my vows inspire.)
 “ Our spotless loves the nuptial band shall tye,
 “ Crown’d ev’ry blessing in my native sky*.”
 He spake, mild-grasping in his own her hand;
 The oars obedient to her lov’d command
 Sweep to the covert of the grove, in peace
 Veil’d by the gloom her with the radiant fleece,
 Spite of Æëtes’ frown;—no listless stay!
 Quick as the word the vessel scuds away.
 Forth they ascend; and heaving from the soil
 The host incumbent o’er the sounding toil
 Dash fearless; with despair the virgin shook,
 Her hands to earth, to earth her anxious look

* One of our most nervous bards has reconciled poetry with truth in a poem to our present sovereign on his marriage, the close of which is a becoming tribute to the most affable of queens, and the best of women; Great Britain, concludes our Oxonian,

‘ Crowns all her glories by possessing you.’

Bend at each † 'noise apall'd ;' her throbbing pain
 Wakes in the chief the soul-composing strain.—
 From huntsmen's eyes the veil of slumber drawn *,
Proud of the hound who wake the lagging dawn,
Left the full splendor give the wayward pack
 To lose the scent unguided in their track,
 The chief his partner of affection leads
 To roam your paths, ye dew-bespangled meads,
 Where first the ram's tir'd limbs reclin'd to rest,
 Beneath the Minyän load no more oppress'd ;
 Where, still the smoke ‡ its faithful vot'ry shows,
 The firm foundations of an altar rose.
 To Jove, whose smile the mourning exile cheers,
 Stretch'd on the shrine the rescu'd wand'rer rears
 The fleecy sacrifice ; so Hermes' mind
 His counsel's will benevolent resign'd.
 When from th' advent'rous pair the host retreats ;
 (For thus thy wish ingenuous augur greets)

† 'How is't with me, when ev'ry noise apalls me.'

Macbeth.

* The application of the huntsman to this description of the 'rising morn,' is not intended to serve the purpose of poetical imagery alone ; it may be esteemed to convey a degree of comparison. As the earlier dawn is selected for the huntsman's sport, lest increase of the solar heat should take off the scent of the dogs ; so the same time is fixed upon by Medea and Jason for the more solemn pursuit, lest they should be liable to obstruction, if the day farther advanced before they set out.

‡ Phrixus.

Strait

Strait thro' the pathway to the grove they stray'd ;
 And sought, oh ! monarch beech, thy rev'rend shade,
Where sable edg'd with gold the fleece displays ;
 As streak'd the cloud with Phœbus' orient rays.
 The monster curls his neck's extended pride,
 The pair his ever-wakeful orb descry'd ;
 His hiss of horror shakes the stream around ;
 The spacious forest echoes back the sound.
 Far from the realm, which owns thy wide control,
 Titania, far where *Lycus'* waters roll,
Who bathes the Colchian plains, whose adverse force
 Proud stream disdainful of Araxes' course
 With Phasis' wave a social current keeps,
 Till lost their union in the Caspian deeps ;
 * Thus far the tumult pierc'd ; with sudden dread
 The teeming mother starting from her bed

Hangs

* This strong hyperbole may be more directly reconciled to history, however conceived in the highest stile of romantic extravagance. By the noise extending to the Caspian sea, the borders of Persia may seem to be understood, and the Persians were traditionary descendents of Perseus, with whose heroism the dragon was materially connected. If such be esteemed the real construction, an argument may be deduced, that the religious principles of Persia were derived from the source of Egypt, and perhaps the former was originally colonized by emigrations from the latter. The Persian adoration of the sun may be concluded to confirm the idea ; however we understand the Persians not to have copied in their general worship a servility of reverence to the brute creation. Even in less ancient pictures of Persian *fancy*, we may trace *its* devotion to have been paid primarily to solar influence ; the beds of roses, and bowers of

Hangs o'er each new-born infant's blushing grace,
 Nurs'd by her side, and clasp'd in her embrace ;
 Fears for the little *suff'ers* damp her joys,
 So rudely *waken'd* by the monster's noise.

As, where the wood in verdant glory tow'rs,
 The smoke in flame-preluding volumes pours,
 The massy curls in pitchy whirlpools climb,
 Successive darkness, as they heave sublime :
 So rolls the fiend his many-twisted length ;
 His scales, unconquer'd citadels of strength.
 Pleas'd at th' expanded form the virgin strode,
 Invoking *slumber*, dear to ev'ry God,
Whose softly-soothing smile ; serene of will,
Whose pow'r his awe-commanding rage may still.
 Thee too from caves of earth, nocturnal queen,
 She wooes, assistant of the magic scene !
 The chieftain follows ; terror *once* he feels ;
 Lull'd by each opiate charm the dragon reels,

unfading odors breathing from rapturous notions of the sun's luxuriant powers. This idolatry extended to the luminary orbs ; with so much justice, and sensibility the characteristic prayer of Oroonoko on the subject of Imoinda is conceived.

“ Thou God ador'd, thou ever glorious sun,
 “ If she be yet on earth send me a beam
 “ Of thy all-seeing pow'r to light me to her ;
 “ Or if thy sister goddess has prefer'd
 “ Her beauty to the skies, to be a star,
 “ Oh ! tell me where she shines, that I may stand
 “ Whole nights, and gaze upon her !”

Writhing

Writhing the loosen'd back's extended spire ;
 In orbs unnumber'd sinks his dreadful ire.
 As the dark surge's weight resign'd to sleep
 Waves without murmur o'er the spacious deep,
 His head terrific soars, intent to draw
 The vent'rous victims to his hungry maw.
 She from the juniper's surrounding hight
 Plucks the quick-sever'd branch ; his wand'ring
 fight

Drops as distil the medicinal charms,
 Pour'd efficacious ; nor the sound alarms,
 Thou whisper'd mystery of words ! the sweets
 Diffus'd, each sense pervading languor greets :
 There bend his unavailing fangs ; around,
 His frame's huge circles spread the sylvan ground.
 The chief (thy counsels, lovely fair, advise !)
 Wrests from the monarch-oak his golden prize ;
 Proud of her office, as a foe to dread,
 Her hand with ointment wraps the monster-head ;
 Till Jason's smile departing steps incline,
 Wing'd to the bark from Mavors' darkling shrine †.
 As the lone *virgin*, when with orient beam
 Mild Luna darts a full reflected-stream
 Soft-wand'ring o'er her many-folded vest,
 The sweet intruder *bails* with playful breast,

† From the description of the grove in the text, dedicated to the God of battle, the opinion that the Argonautic expedition, confined to the spirit of Grecian adventure, favored of invasion, seems not improperly founded.

So reign thy transports, when the fleecy prey
 Thy hands, oh! chief, the boon of fate display!
 Bright o'er thy velvet cheek, thy blooming face,
 Shot from the fleece the light'ning's vivid grace;
 Huge, as thou yearling of the lowing kine
 Thy hide, or ranger of the forest, thine,
 Whose bulk fond huntsmen boast, Achæa's claim,
 Flash'd the rich mass with gold's effulgent flame;
 Crown'd with the pond'rous shag the warrior pride;
 Gay earth in glory beams beneath his stride.
 † Left of his side depends the cumb'rous load,
 His neck embracing to the feet it glow'd,
 And now the right enwrap'd, tenacious plan,
 For much his terrors deem'd, some god, or man
 Would snatch the darling prize; when lo! the

morn

Whose orient splendors Nature's face adorn,
 Commands them to retire! they join the host;
 The youths impatient mark them from the coast,
 And gazing wonder, while the hide they prove
 A flaming rival to the bolt of Jove.

All, all arous'd with eager rapture stand
 To touch, to grasp, to poise it in their hand;

† Achæa, says the scholiast, was a city of Crete; in which island the larger species of stag is described to have abounded; the original word ἀχαιῖν expresses the animal itself, from the superior strength which it possessed; is, in its primary sense signifying a 'fibre,' or 'nerve.'

The chief forbids ; th' impervious veil display'd
Of brighter hue, he seats th' associate maid ;
And thus the converse flows ; “ My friends, no more
“ With *anxious* wishes wooe your native shore !
“ The toil is clos'd, that urg'd our billowy care,
“ Clos'd by the counsels of the gen'rous fair ;
“ A willing bride she decks my honor'd home,
“ Be yours to hail the mistress of my dome !
“ To her your safety ow'd, ye sons of Greece,
“ Preserve the guardian of your country's peace.
“ Too soon suspicion speaks Æëtes' mood
“ Avenging blocks our passage from the flood ;
“ Each in his seat the oar alternate wield !
“ The rest protective lift the solid shield,
“ Prop'd on the knee the rushing storm provoke ;
“ Rear'd the firm bulwark to each menac'd stroke,
“ Our children, country, friends, and parents call !
“ Our arm their welfare, nor their doom to fall !
“ Lo ! Greece in terror sues her dauntless race ;
“ From us she reaps her glory, or disgrace.”
He said ! and grasp'd his arms with martial fire,
The host to clamors urge their deathful ire ;
Unsheath'd the falchion in his victor-hand,
Stern he unbinds the halbers from the strand ;
Then fix'd his station by the maid, he lov'd—
The helm's o'er-ruling care Ancæus prov'd ;
The bark high bounding to the oars, they glide,
Toil unremitted, o'er the silver tide.

Now,

Now, Princess, now thy deeds of fondness ring
 To Colchos' myriads ; with their haughty king
 Embattled hosts the savage council form,
 As billows thund'ring to the wint'ry storm,
 Or as from sylvan heights the foliage cast,
 When ruin hovers in th' autumnal blast ;
 Who shall recount them ? such their numbers led
 To clam'rous onset, where the waters spread.
 Fleet as the winds his couriers to the war
 Rich gift of Phœbus wing the monarch's car
 Of skill-compacted frame ; inur'd to arms
 This hand the buckler's many-pictur'd charms,
 That joys the pine's enormous length to rear,
 And huge beside him sinks th' extended spear.
 The reins Absyrtus grasps ; far thro' the surge
 The oar-impelling train their labors urge,
 The vessel heaves precipitate of course ;
 Thou, stream propitious, lend'st th' impelling
 force !

High-rear'd his hands, and anguish in his soul,
 The monarch's vows to Jove, and Phœbus roll ;
 Their smiles inspiring such atrocious deeds,
 He swears, an immolated nation bleeds ;
 With curses swears, his daughter they shall free ;
 " On earth your labors, or the roaring sea,"
 (Revenge, revenge his ev'ry thought employs,
 His soul insatiate throbs with murd'rous joys)

“ Bring

“ * Bring my Medea to me, dastard band !
 “ Or wait destruction from my injur’d hand !”
 Thus scowl’d the menac’d frown !—at once pre-
 vail

The ships well-structur’d, wide-extended sail ;
 Rich work of Colchian art ! at once they heap
 With dashing oars the billows of the deep ;
 No naval ornament, but feather’d hosts
 A flight unnumber’d burst from all the coasts †.

But

* ‘ Bring my Imoinda to me.’

Oroonoko was the fond husband ; Æëtes the enraged father.

† Sir Isaac Newton, and the Chronologers, on whose sentiments we place particular dependence, acquaint us, that Danaüs came from Greece in a period preceding the æra, which they affix to the Argonautic expedition, and that his ship, from which the pattern of the present was originally taken, ‘ was the very first which had visited the coast of Greece.’ The Phœnicians so early as the year before Christ 1047, ‘ infested (according to Sir Isaac) the Greek seas with piracies, and having fled from the Red Sea used themselves to long voyages for the sake of traffic ;’ *surely at that earlier age in a very unsettled, piratical state ; or probably at first in the spirit of emigration.* If we attend to the particulars of the Argonautic expedition, which by the above author is placed in the year *A. C. 937, we may conclude with him, that it arose from the information, received by the ‘ great men of Greece, of the civil wars, and distractions in Egypt,’ and from their resolution ‘ to send an embassy to the nations upon the Euxine, and Mediterranean Seas ;’ little can it be supposed to have favored commercial intercourse, the whole business and execution of Grecian pursuits, at that time the offspring*
 of,

But they, 'tis Juno's awful mandate, rush,
 That Pelias' line no ling'ring zeal may crush,
 Urg'd by the gale, (Greece all Medea's mind!)
 Scarce the third dawn awakes, their halbers bind
 To shores † encircling Halys' peaceful stream;
 They rise, great Hecat fills the sacred theme,
 So wills Medea! she prepares the rite
 Of myst'ry unreveal'd to public sight,
 Myst'ry, whose treasure no enquiries wrest:
 'Tis lock'd for ever in the muse's breast,
 High, and religious lore! the votive mound,
 Where the bold warriors rear'd the temple's round,
 Still to the goddess' fame its high displays,
 A faithful monument to future days.
 Now mem'ry wakes the chieftain's soul; the train
 Indulge reflection's cares to Phineus' strain,

of, as being animated by, piratical violence; violence conformable with principles of ungovernable hercism; for thus we are taught to pronounce genuine barbarity! Colchos, and the kingdoms including mount Caucasus had been conquered by Selaç, king of Egypt, in the year A. C. 968, and Colchos then received *Æetes*, and the regions of Caucasus, Prometheus for their viceroys, as Egypt herself had received Proteus in the year A. C. 909, under Amenophis, (the Greek Memnon) who seems to have transferred the capital of his Egyptian territories to his own favorite city of Susa. The legend of Prometheus seems strongly figurative of internal divisions even 'tearing the vitals of government.'

† The country of Paphlagonia, situated between Bithynia and Pontus.

The

The varying course who spake from Æa's soil,
 Tho' yet unknown the billowy sons of toil ;
 Fix'd to the path their eager wishes burn ;
 When Argus counsels ; “ Comrades, our return
 “ To that fond city thro' the path is led
 “ Erewhile the truth-announcing prophet spred ;
 “ Another yet the priests of heav'n declare,
 “ From Thebes descended, great Minerva's care.
 “ *Nor yet o'er heav'n expands the myriad flame*
 “ Of luminous stars ; nor sounds high Danaus'
 “ name ;
 “ While, where, Apidanus, thy fountain flows,
 “ Greece thro her realms her sole Arcadia shows,
 “ Whose ancient tenants, ere the lunar ray,
 “ With acorns pamper'd thro' the mountains stray.
 “ Nor yet, Deucalion, o'er the subject race,
 “ Pelasgian king, thy gen'rous sceptre's trace ;
 “ Parent of time-revered hosts, thy morn,
 “ Oh ! Egypt, laughing mid the wealth of corn,
 “ When Tritons silver-gliding stream around
 “ To plenty fattens each luxuriant bound,
 “ Nor lib'ral Jove unfluic'd the rip'ning show'r,
 “ But tides abundant thro' each flood-gate pour *.
 “ Embattled

* If in any single instance truth may be discriminated from fable, the spirit of the latter in Grecian enthusiasm stands highest. The first country of Greece populated from Egypt, on a literal construction of the foregoing picture, was Arcadia.

“ Embattled *warrior*, from *this* native home,
 “ (So records speak!) thy daring footsteps roam!
 “ To Europe, Asia, stalk *thy* sons of fight;
 “ Proud of their arms, and confident of might;

dia §. The inhabitants of this spot were concluded to have boasted a priority of existence to the moon itself; that is, continues Apollonius, before the age of Deucalion; or in more direct words with respect to the connection of Greece with Egypt, when Egypt was first known; when even the name of the Nile was a stranger to Grecian ears; or rather possessed that of Tritonia, as a sacred appellation; the *ars magica* devolved from Egypt to Greece, and from a reverence to the number ‘three’ the title of ‘Tritonia,’ intimated the threefold character of the Egyptian Minerva. From the period above resolved as subsequent to that of Deucalion, it seems very plain, that an allusion may be construed to the real history of the deluge; an opinion corroborated by the expression, that the period in question was prior to the *moon* itself; *prov’d* by a much more able, not more zealous advocate for scripture, to have typified the ark of Noah. We may farther collect, on this construction, that the ancient Greeks possessed notions, however indeterminate, of a period antecedent to the deluge, which may argue a more intimate acquaintance with the Mosaic history, through the channel of Egyptian traditions. On the principle, that the ark had so peculiar a connection with the figure of the moon, *philosophy* may be permitted to indulge a reflection upon the lunar influence over the rise and fall of the tides, a distinct knowledge of which may not be gathered the just triumph of Greece. This knowledge was left to the intellectual superiority of modern enquiries to ascertain from reasonings, confirmed by experience of the mutual attraction of the moon to our earth, and of the earth to the moon, varied in consequence of their varying positions one to the other.

§ See remark on Arcadia, Appendix, Vol. II.

Thou

“Thou great adventurer, through the world display’d
 “Whose myriads many a city’s strength invade :
 “Some, desarts low’r, their turrets others rear ;
 “Revolving time had clos’d o’er many a year !
 “While peopled Æa to the rolling hour
 “Proud of her sons avows his present pow’r.
 “Ev’n now the tablets rear’d in honor’d row *
 “With deeds of ancestry recording glow ;
 “Faithful

* ‘These’ tablets, or rather ‘pillars of stone, upon which are engraved maps of the continent, and of the ocean, are called’ by Apollonius ‘*συστάς*, which, we are told, were of a square figure, like obelisks ; these delineations were transmitted to the Colchians by their forefathers, which forefathers were from Egypt.’ So says Mr. Bryant, in his *Analysis*, vol. I. p. 386.

The first circumstance, which strikes an observer in the foregoing description, is the graven maps, graven as the idols of Colchian worship ; another seems to require consideration, namely, the figures of Obelisks ascribed to their pillars ; these obelisks may be construed derivative from *pyramids* ; which like the temples afterwards erected by Greece to her deities boasted originally but an *humble form*. The obelisk intended to perpetuate the prowess of spirited adventure may surely have had affinity with the pyramid dedicated to the solemnities of a religion, first founded upon principles of ambition : These boasts of Egyptian arrogance were the true Herculean pillars, so largely exemplified in Grecian heroism. The third object of regard is the subserviency of our poet’s expression, signifying the extent of Colchian knowledge by sea, and by land, to *Egyptian vanity* ; which applied the whole expanse of earth, and ocean to those waves alone, and to those plains which it had traversed.

The scholiast expresses the ‘*τις*’ (‘*virum quem*’) ver. 272. orig. to be Sesonchosis, sovereign of all Egypt. He in the
 days

“ Faithful each track his vent’rous warriors keep ;
 “ Where earth unbounded stands, or heaves the
 “ deep.

“ A river’s wide-surrounding currents spread
 “ Huge ocean’s closing * horn ; where navies shede
 “ The cumb’rous freight ; the sea-defying host
 “ Of farther climes the sacred Ister † boast.

“ Ister

days *immediately* succeeding those of Orus the son of Isis and Osiris invaded and destroyed the whole continent of Asia, and many regions of Europe. Theopompus calls him Sesostris. Herodotus, whose history our scholiast asserts to contain more accurate accounts of Sesonchosis, describes him to have raised pillars, in every place which he had *subdued*, as memorials of his conquests ; on those erected in consequence of ‘ voluntary surrenders ’ he exhibited *γυναικείον αἰδοῖον* emblematic of effeminacy ’ in those whom he wished to have fought. Coarse fable of savage buffoonery, disgraceful to a conqueror !

‘ With respect to the times of Sesonchosis,’ continues our scholiast, ‘ Apollonius represents no more than that “ many a generation had largely flourished.” The remark may be limited to the situation of Egypt, wretchedly, it may seem, degraded in the period of the Argonautic expedition : A counterpart of declining Rome §.

* Rivers (says the scholiast) are termed ‘ horns of the sea ;’ but the Greeks may be concluded to have derived this application from a more venerable source. The word expresses in the holy writings power and extent. The extent of the Ister, as recorded by the poets of Greece, laid on this idea particular claim to the appellation of the text.

† The original *ἐπέτεμνεν* signifies ‘ to conjecture,’ *διατεμνέμεν* ‘ to shew by certain signs.’ Apollonius may therefore
 be

§ Mole ruit sua. Hor. Epod.

“ Iſter alone, *immensity of ſoil*,
 “ *Beyond* the northern ſtorms with ceafeleſs toil
 “ Swells his loud murmurs, where in frowns on
 “ high
 “ Riphæan mountains neighb’ring heav’n defy;
 “ Ere Thracia’s rock-encumber’d regions paſs’d,
 “ Or kindred Scythia, ſhiv’ring to the blaſt
 “ Of ice-lip’d Boreas, the full waters’ train
 “ Roll their wide torrent to Ionia’s main;
 “ Or thro’ the gulph profound with branching
 “ wave
 “ Burſt to the realm, Trinacrian billows lave,
 “ Burſt to my native coaſt, as Grecia’s earth
 “ (So fame be truth!) crowns Achelöus’ birth.”
 The proſp’rous omen ſpeaks th’ etherial queen;
 A gen’ral transport hails th’ indulgent ſcene;

be underſtood *not to vouch* for the wonderful aſſertion of theſe diſtant nations, relative to the magnitude of the Iſter, as delivered by our orator. The remaining deſcription of the Iſter’s courſe is accurate, and conformable with its earlier ſituation; earlier, becauſe in proceſs of time the ſame continued river received different denominations, according to the different countries through which it ran; *Iſter is now called the Danube*, as deſcribed by Apollonius. It ſeems to point out the whole continent of Europe from its boaſting a more enlarged courſe than others, flowing through that portion of the globe, and in the poetical conſtruction may ‘abſorb’ the reſt. The river Acheloüs, with which this ſpeech of Argus concludes, expreſſes thoſe parts of Greece inhabited by the Argonauts.

This, this the destin'd course! heav'n's fav'ring state
 Pours the long luminous track, the beam of fate.
 There Lycus' offspring left, with rapt'rous mind
 The sails they spread to ocean's surge resign'd ;
 Here swells the distant promontory's † hight,
 No look Carambis' hills *oppos'd* invite ;
 Fair blow the breezes ; fair the lambent flame
 Inspiring, anxious, Ister's wave they claim ;
 To vengeance rous'd the myriad Colchians haste,
 Where rocks Cyanean rule the billowy waste,
 While others seek the *flood*, determin'd band :
 Absyrtus grasps the sceptre of command.
 He thro' *its arms* where *beauty* shines display'd,
 Rushing provokes the subjects' happier aid ;
 Undaunted travers'd the protecting plain,
 That wraps the bosom of Ionia's main ‡.
 Remoter path ! where Ister's currents smile
 Three angles mark thy gently rising isle,

† Paphlagonian mountains.

‡ Here Absyrtus lost every occasion of surprising the Argonauts, who found themselves however attacked afterwards by the Cyanean Squadron. The version makes an adjective of *αλν* in the text preferably to a proper name: to the pretensions of the latter the editor will contentedly resign the propriety of his own. On the tablets mentioned in the foregoing speech of Argus I omitted to observe from Sir Isaac Newton that 'Sefac left, A°. A. C. 965. geographical tablets of his conquests at Colchos; whence geography had its rise.

Peuca,

Peuca, whose ample majesty extends
Wide on the shore, whose narrow'd elbow bends
To kiss the sportive stream; there, mighty flood,
Divided torrents roll in angry mood;
The circling warriors this Areca call;
That far beneath is Calus' rapid *fall*;
Where swift Absyrtus, and his host pursue.
—Beyond the bound'ries of the isle their view,
The Grecian heroes spring; the shepherd leads
His flocks innum'rous to the distant meads,
Secure to wander; of the *bark* their dread,
Huge as stern *Ocean's* finny monsters spread
The whale-prolific reign; unknown before
Th' embattled vessel on their peaceful shore.
Nor *Scythia* yet avow'd the league of * Thrace,
Nor *they*, th' advent'rous braves of northern race,
Nor *they*, who toil, inhospitable band,
O'er desert Sindus' dreary wastes of sand.
Now pass'd the regions, where Angurus' high
Heaves to the distant promontory's sight,
Roll'd at whose feet thy flood's divided course
Pours; Ister, to the deep: proud Colchos' force

* Sir Isaac Newton acquaints us, that Sefac king of Egypt conquered Thrace in the year A. C. 967. thirty years before the Argonautic expedition; the distractions of Egypt ensued about the latter period. If the original is properly rendered, these several neighboring states of barbarians may be concluded to have leagu'd together on the plan of independence upon their conquerors.

Thence to Talaria bending stern invade
 Old Ocean's surge by gen'rous Saturn sway'd,
 And block each avenue to flight ; their way
 Urg'd thro' the farther stream the Grecians stray ;
 Wide-ope the twin-form'd isles their fost'ring
 arms ;

In this bright-shone the temple's hallow'd charms
 To Dian's name ; they fly Absyrtus' host
 In peace descending on the sister coast.

Nor others, *circling* seats, their task to prove ;
 Such rev'rence waits their care, thou maid of Jove !
 Full o'er the *rest* th' embattled Colchians glow,
 Intrench'd the subject main, and dar'd the foe ;
 Far through the isles extends their warrior-toil,
 Far to the flood encircling Nestis' foil.

There Minyas' race, in scantier pow'rs their trust,
 Had sunk, such numbers to oppose, in dust,
 But fix'd the horrors of the war to cease
 The social treaty knits the bands of peace.

‘ Æëtes' will commands the radiant prize,
 ‘ To prosp'rous deeds if restless ardor rise ;
 ‘ And plights a monarch's faith ;—let treach'ry's
 ‘ breast,

‘ Or valor's solid arm the treasure wrest !
 ‘ For thee, Medea, object of the strife !
 ‘ Fierce they demand the transient gloom of life
 ‘ In chaste Diana's fane ; till council'd state,
 ‘ Thy guardian, Justice, point the surer fate,

* If

‘ If yet again thou seek a father’s dome,
 ‘ Or to the happier isle of plenty roam,
 ‘ Or if (thy fonder wishes!) to attend
 ‘ In realms of Greece, the lover, husband, friend *.
 Weigh’d the resolve in ecstasy of grief,
 Wide from his train she calls the gen’rous chief;
 Calls, till remov’d from ev’ry ear, but thine:
 And thus the sorrows of her soul repine.
 “ Why, Jason, why Medea’s ruin sought?
 “ Have giddy triumphs mar’d the grateful thought?
 “ Where is thy love, profess’d in mis’ry’s hour?
 “ Ah! where the vows to Jove’s eternal pow’r,
 “ *Shield* of the suppliant? once could’st thou impart
 “ The soothing promise of th’ o’erflowing heart;
 “ Lur’d by whose arts with fond-presuming mind
 “ The palace’s rich splendors I resign’d,
 “ My country, parents! ev’ry blessing dear!
 “ The halcyon’s melancholy strain to hear;

* The isle here intimated was Orchomenus. The βασιλῆες entitled distributors of justice seem to have been apes of Colchian royalty in the several islands mentioned to have received the yoke of that nation’s tyranny. Little wonder that the princess should experience a share of terrors on the idea that such pigmies, too usually parting to possess authority in proportion to their desires of abusing it, might receive her from the hands of her present protectors, whose interests seem to have required such a sacrifice. Whether from visier, vice-roy, nabob, or *deputy of deputies*, a captive thus circumstanced would have no unreasonable expectation of insolence, oppression, and death.

“ Thy toil’s *lov’d* succor, and thy safety’s guide,
 “ The monsters, giants, and the war defy’d !
 “ Yon’ fleece, the glory of thy voyage see ;
 “ Yet own that glory was obtain’d by me !
 “ Lo ! of my sex the scoff to Greece I speed ;
 “ Thy love, thy sister, and thy wife decreed !—
 “ Now dauntless urge the sail ! a father left,
 “ Of thee ne’er widow’d be Medea rest ;
 “ Protect me, as thyself ; this—*truth* demands :
 “ *That* law of hearts awaits to join our hands.
 “ Else ’gainst my forfeit *life* thy sword display,
 “ To folly, great as mine, a willing *prey* ;
 “ What if *Æëtes*’ nod, thou trait’rous Greek,
 “ Lull’d by whose arms the faithless league ye seek,
 “ Condemn me captive to a brother’s ire !
 “ How shall the daughter’s guilt confront a fire ?
 “ Great were my glory !—no !—the pangs of grief,
 “ Due to my crime, were hopeless of relief !
 “ The crime Medea sought for Jason’s weal !
 “ Nor thou the blessings of return shalt feel ;
 “ Return ? not Juno thus rewards thy guile,
 “ Howe’er thy frenzy vaunt her guardian smile.
 “ Distraction’s horrors to thy soul shall throng ;
 “ In stern rememb’rance of Medea’s wrong
 “ Sunk as a dream the fleece, my mis’ry’s birth,
 “ Shall vanish from thy grasp to depths of earth.
 “ No more shall Greece allure thy longing eyes ;
 “ To seal thine exile shall my furies rise ;

“ From

“ From thee my many-suff’ring fate I ’plain !
 “ Nor falls the menace of my rage in vain ;
 “ False to thy love, to plighted faith forsworne !
 “ Relentless traitor ! yet—nor long I mourn,
 “ Not long the gen’ral taunts of shame indure :
 “ Nor these foul perjur’d ties thy weal secure !”
 Whelm’d with affliction, frantic in her ire,
 Her passion’s with the guiltless bark to fire ;
 Tear from its sacred seat each nerve of oak :
 Then on the tow’ring pile her death provoke.
 When thus the chieftain, much his conscious breast
 Fears for her fate, the soothing note address’d ;
 “ Oh ! calm thy rage !—nor these my heart de-
 “ light ;
 “ Our sole true welfare to delay the fight ;
 “ Lo ! what an hostile cloud broods o’er the sea !
 “ Wide roll its thunders, and their call for thee !
 “ Earth’s *ev’ry* habitant *, Absyrtus’ aid,
 “ *Would* to a father yield the captive maid.

Too

* Absyrtus, brother of Medea, has been before noticed in the office of charioteer to Æëtes ; his *serviceable* master of the horse, and *active* prime minister of his stables ; the office was evidently in highest estimation, from the appointment of the royal heir thereto, whose attention was a solid maintenance of state dignity, at a time when attention was not regarded as the drudgery of slaves. Absyrtus was moreover deputed to the presidency over a people under the sovereignty of Colchos. They who engage themselves in the reconciliation of ancient history with chronology are in no

Too sure destruction, if with headlong rage

Our little host their myriad troops engage ;

“ And, (bitter anguish to our close of toil !)

“ Thyself abandon’d to the victor’s spoil :

“ *Hence*, ours the softer artifice to treat !

“ Erelong his ruin our revenge shall meet.

point more severely censured than when they discuss the Egyptian Dynasties ; the multitudes of occasional rulers, with the dates affixed to their respective reigns, preventing, as some critics observe, such reconciliation. Chronology, like other literary topics, where obscurity prevails, too familiarly tempts a writer to the adoption of a system ; and if a favorite with the world of erudition his authority not unusually attracts succeeding copyists. We may reflect that many of these Dynasties subsisted in troublesome times, which must necessarily occasion interrupted and repeated successions. This may account perhaps for the inequality apparent in the reigns of the several rulers. But among the kings of Egypt it cannot be unfair to surmise, that viceroys were sometimes included ; when civil distraction thundered in the capital, these may not unfrequently have placed themselves upon the thrones of their degraded masters : for who can fix the boundary of sedition ? Some have pronounced ‘ many names expressed in the dynasties to have been merely titular,’ titular, for such as they were, they were sovereigns. This very idea may lead to a confirmation of the foregoing comment : surely a chronologer must be presumed more effectually informed, than to blunder in the relation of persons, names, and things ! Add that Apollonius most probably copied the genuine mode of speaking among the Egyptians, when he discusses their concerns ; he calls Absyrtus king, in consequence of his deputation from Æetes, with the same unembarrassed ease, as when he applies it to Æetes himself. We may not forget that Æetes was no more than viceroy under the sovereign of Egypt.

“ Nor

“ Nor more the neighb’ring isle its falchion draws ;
“ To please the Colchian !—’tis Medea’s cause !
“ * No more Absyrtus’ hateful zeal defies ;
“ No more a brother’s voice asserts the prize ;
“ ’Gainst Colchos still the battle’s ardor burn,
“ Ev’n undenied with thee my wish’d return !”
Soothing he clos’d ; she speaks the word of death ;
“ Attend this counsel of Medea’s breath !
“ I who have dar’d guilt’s dreary heights to climb,
“ Still urge, as passion fires, ambition’s crime ;
“ I, who, as heav’n’s eternal will decreed,
“ Have fix’d the purpose of destruction’s deed.
“ Tempt not the baleful point of Colchos’ spear ;
“ Myself to Jason’s fight a brother cheer !
“ A friend salute him spread the lavish store !
“ Far from the heralds of his host my lore
“ Perchance may lure him, from the train apart,
“ To list the dictates of a sister’s heart !
“ This, if thy thoughts approve, at once I yield ;
“ His death on Colchos, spurs thee to the field.”
Thus mutual treason urg’d the ruinous wiles,
Their gifts preparing with envenom’d smiles !
And chief the vest that stream’d th’ empurpled glow ;
Such, Amazonia’s queen, thy loves bestow !

* This alludes to the destruction of Absyrtus in the succeeding interview between him, Medea, and Jason, in the vestibule of the temple.

For Bacchus weav'd, fair work of ev'ry grace,
 On that soft isle, which ocean's tides embrace,
 O'er filial Thoas thence its glories shine;
 At once, *Hypsipile*, who made it thine.
 Thy Jason's now! his dress the radiant prize;
 Where various gems in various splendor rise.
 Nor thine, whoe'er thou art, whose lot to poize,
 Thy touch to satiate, or suspend thy joys!
 * Heav'n wafted sweets of rich ambrosia thrill,
 Ere since the god luxuriant treasures fill
 Of wine's, of nectar's flow; his rushing arms
 Thy daughter, Minos, lur'd with all her charms;
 From Gnosian seats she speeds, by Theseus' love
 Deserted, doom'd his absence here to prove.

* This vestment was of sacred origin. It may be observed that every event of profane history, as recorded by poetical enthusiasm, was attributed to some amorous intercourse of its fabulous divinities. Thence arose the application of *Δία*, originally a proper name, though afterwards reduced into an epithet conformably with its first construction. The establishment of colonies is more immediately deducible from this source. The whole of heathen devotion flowed from the prevalence of passion. No other argument is requisite to convince reason of its fallacy. Bacchus is fabled, after colonizing the isle of Naxos, to have planted a whole continent. The epithet, or the proper name *Δία* seems therefore to have arisen from the more heroic exertions of this adventurer. They who read Apollonius as a poet *may* have little relish for his composition, the character of which is simplicity itself; place this poet in his genuine situation of historian, and we shall experience beauties gradually improving to our view.

Medea

Medea hastes ; th' affociate herald meets,
Fair embassy of peace her converse greets ;
 A brother woo'd, 'mid night's incumbent reign,
 To join a sister at th' appointed fane ;
 There will her voice the task of fraud reveal ;
 Wrap'd with the radiant fleece a daughter's zeal
 Will tread her father's dome ; nor more betray'd
 By Phrixus' offspring sink a captive maid.
 At once resign'd th' *enchantment's* magic care
 Floats, wide-dispers'd, on rapid wings of air ;
Charms, which the mountain's bolder highs could
 sway,

And from each savage wrest 'his evening-prey.'
 Too cruel Love, thou sport of fickle Fate !
 Source of affliction's sigh, of vengeful hate !
 Thou heart of mourning, where in sullen mood
 † Th' unnumber'd 'family' of evils brood.
 Stern pow'r, whose terrors rouse the kindred ire,
 Why thus the virgin-will to crimes inspire ?
 Speak how a brother's loss affection sues !
 For such the strain that wakes a faithful muse.—
 By Colchians wafted to the lovely mead
 Of Dian's worship, so the truce decreed,
 In various tracts wide-pouring o'er the main
 Wheel from the rest apart th' attendant train ;
 Slow steps the chief in ambush o'er the coast,
 To crush Absyrtus, and his social host ;

† ' And all the mournful family of yews.' Pope.

He by the promis'd converse lur'd to shore
 Urg'd thro' the billowy wilds the dashing oar ;
 And trod the sacred isle with midnight walk
 To join a sister in affection's talk.

Incautious youth, the torrent's wint'ry tide
 As safely stem'd, to *human* strength deny'd ;
 Yet would thy frenzy tempt her *siren* heart
 To snare the sons of Greece with smiles of art !—
 Their mutual *wills* assent ; proud Grecia's lord
 Springs from the shade, and grasps the brandish'd
 sword ;

Veil'd was her face, averted was her eye,
 As one who could not see a brother die,
 Medea stands ; as the huge victim's force
 Cleav'd by the butcher-priest's relentless course,
 So (Jason eyes the temple's radiant frame
 Rais'd by the pious hosts to Dian's name)
 Pierc'd in the vestibule Absyrtus fell ;
 Ere to the last, last sigh his sorrows swell,
 Each reeking hand receives the gushing stream,
 Burst o'er her veil's, and vestment's purer gleam :
 Your looks askant, all-conquering furies, roll ;
 * Your joy, the deed, which speaks th' unfeeling
 soul !

Now

* From this address of the poet to the Furies we are particularly led to a construction, that Absyrtus was a sacrifice to those attendants upon the queen of magical incantations. However we may reprobate the murder of a brother as the unnatural resolve of a sister, yet this very censure more amply

Now sever'd from the trunk the limbs display'd,
First-fruits to him whose reign th' infernal shade,
Thrice

ply vindicates the conduct of Apollonius; the situation of Medea scarcely admitting an act less savage. Add to this, that as she was conscious of a treacherous design against Absyrtus, she might not unreasonably be disposed to suspect a similar design against herself on his part. Indeed her first apprehensions were, lest her brother, when she was delivered up to him by the Greeks, should immediately convey her to the hand of their father, for which purpose she knew him to have been sent in pursuit of the Argonauts. Jason's whole security depended upon the murder of Absyrtus; the death of the leader, he had already asserted, would deprive the Colchians of assistance from the subject islands. But Jason had already experienced a violation of the sacred laws of hospitality, the little regard to oaths, in the barbarity of the Colchian sovereign; and what expectation could he possibly conceive, but that of excruciating torture, and ignominious death from such a monster, arm'd with full power over his captive person; and a prisoner he was sure of being made, if not destroyed by the great superiority of his Colchian opponents, and their allies, unless 'dis aliter visum!'

I mean not to insist upon the resemblance of the event above recorded to the history of a *murder* delivered by, and adorned with sublimest language in the book of truth; but I confess myself to have been struck, on a first impression by the former, with the picture of the latter; in which the colors are more heightened, and the drapery more solemnly dignified. The whole passage is submitted.

Judges, chap. v. ver. 23.—“Curse ye, Meroz, saith the angel of the Lord; curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty.

Ver. 24. “Blessed above women shall Jael the wife of Heber the Kenite be; blessed shall she be above women in the tent.

Ver. 25.

Thrice sip'd the gore, and thrice, mysterious rite,
 Pour'd from his lip, the task of murd'rous might,
 The chief inhumes the blood-defil'd remains,
 Still plac'd his ashes in Absyrta's plains ;
 Full to their view up-held the torch's beam,
 (Such from the faithful maid the signal's stream !)
 Rush the bold youths of Greece ; resistless meet
 Their Argo's scantier pow'rs the Colchian fleet,
 Whose lot, destruction ; thus the kite's fell ire
 Stern o'er the dove-cote broods ! thy monarch ire,
 Fierce lion, thus the lowing herd apalls ;
 Scarce known to safety 'mid the trembling stalls.
 Death not a Colchian spares ; the spoilers claim
 Their destin'd prey, a wide-devouring flame ;
 Nor they the succor, Jason yields, demand ;
 Your fears for him alone, ye gen'rous band.

Ver. 25. " He asked water, and she gave him milk, she brought butter in a lordly dish.

Ver. 26. " She put her hand to the nail, and her right hand to the workman's hammer ; she smote Sisera ; she smote off his head ;

Ver. 27. " At her feet he bow'd ; he fell ; he lay down ; at her feet he bow'd ; he fell ; where he bow'd, there he fell down."

It is impossible to read the description, and not minutely trace the regular process of this bloody action, the introduction of which is hazarded in a comment on another murder of profane tradition, without, it is presumed, too fantastic a mixture tending to depreciate that pure religion, to whose interests my humble labors shall ever be cheerfully devoted.

Their

Their future course the warrior-wills pursue,
In council met ; Medea tow'rs to view,
And Peleus first began ; “ Th’ advice be mine !
“ While night’s thick gloom prevails, no more
“ decline

“ To mount the rapid bark, intent to row
“ That adverse path, which mocks the thirsty foe ;
“ *Wak’d with the dawn no full-persuasive strain*
“ Shall wooe their hosts to chace us o’er the main,
“ When all they learn ; no more their monarch’s
“ eyes

“ Forbid ; fell Discord with her fiends shall rise ;
“ Nor hard the task, as wide the nations stray,
“ To stem with quick return the billowy way.”
He spake ! the youths applaud ; they quit the shore,
Rear the proud sail, and bend the ceaseless oar ;
Last of the *cluster* greet Electris’ isle,
Where glides, Eridanus, thy silver smile.

Arous’d to vengeance of their murder’d king
The Colchian host o’er waves Saturnian spring ;
They rush, where Argo wafts her Minyän care ;
—Yet wing’d her light’nings thro’ the clam’rous
air,
Heav’n’s queen th’ approach denies ; return’d, their
dread,

Æetes’ horrors thund’ring o’er their head.
To fix their neighb’ring *homes* fatigu’d they bend,
Some to the wide-incircling isles descend,

By

By warriors held of high Absyrtus' race ;
 And some, where rolls the flood's * Illyrian grace,
 Where Cadmus' ashes join the sacred bride ;
 Boldly they rear the tow'r's embattled pride
 Fast by Enchelia's sons ; or yon proud hills,
Ceraunian heights, the myriad exile fills,
 For such *their* name, ere since eternal Jove
 Fierce to th' *opposing* isle the wand'ers drove.
 Hail'd the fair prospect of return, † the band
 Chain the fix'd halbers to *Hyllæa's* land ;
 Where far-projecting isles besiege the deep,
 And pilots shudder, while the course they keep.
 The social warriors close their mutual ire,
 The future voyage faithful *councils* fire ;
 Borne to *whose* zeal the Tripod's rich reward ;
 The pledge, thou radiant sun, of Love's regard,
 Whose stores to *Jason's* zeal thy hands resign,
 Much favor'd *visitant* of Pythia's shrine.

* The region of Illyricum was so denominated from Illyrius, son of Cadmus, and Harmonia ; whom it may perhaps be of little service to remark as not in the least complimented for possession of harmony, unless in the union of arms and arts in the persons of Cadmus and herself. The Encheles, inhabitants of the island at the period described by Apollonius, may have been so named from their warlike use of the spear ; unless the appellation be rather concluded a reference to the country, as abounding with serpents ; or to the *worship* of that animal by the inhabitants who boasted *Egyptian* origin.

† The Argonauts, who had already received an omen of Juno's favor.

His

His theme the voyage, and thyself his god,
 Two massy Tripods; heave; Fate's sov'reign nod
 Had stamp'd the sure decree, *where'er* they glow,
 No spoil the *region* to th' invading foe.
 Ev'n now in earth conceal'd the sacred prize,
 Where *Hylla's* tow'rs in modest beauty rise,
 Deep in the centre laid; from age to age
 No human eye its hallow'd beams engage†.
 Nor Hyllus greets their view! thy thrilling charms,
 Oh! matchless virgin, to Alcides' arms
 Gave the lov'd boy, in fair Phæacia's home;
 Of old the warrior's steps thy palace roam,
 * Naufithöus, soon resign'd, for Macris' clime,
 Great Bacchus' nurse, to sooth the bloody crime
Of

† The scholiast acquaints us, that the burial of the tripod very deep in the earth was a task conformable with oracular commands. May not the tripod, striped of its poetic splendor, imply the riches of the island in general, which it was usual for the inhabitants of countries, particularly in the vicinity of the ocean, to conceal, on the apprehensions of invasion? If such the allowed interpretation, the invader after inspecting for a short time the face of the country would be easily induced to quit the place, together with his design. The discouraging circumstances of its shore from attempts of making land might have been their best and truest protection, and the introduction of the oracle a mere compliment to the principles of mythology.

* Phæacia, governed by Naufithöus in the earlier age of Hercules. It was an *island* of the Iönian sea; Melite the nymph, who produced Hyllus, gave name to an island situated
 VOL. II. K between

Of harmless infants slain.—Ægea's flood
 Thy fire, oh ! Naiad, whom in am'rous mood
His limbs compress'd ; and *Hyllus* sprang to light ;
 Life's rosy morn awak'd his distant flight ;
 A slave no more he treads the sea-girt reign,
 But spurns the tyrant-nod, and bursts his chain.
 With *force* collected, brave Phœacia's *pride*,
 He stems thy billowy rage, Saturnian tide ;
 Nausithöus' arm directs the roaring way—
 When rushing on the shore he sinks, the prey
 Of hate † Mentorians, while huge oxen feel
 His plund'ring contest—yet, ye maids, reveal,
 Celestial Muses, how the host retreats
 By realms Ausonian, and Ligustian seats,
 The Stæchadæ yclep'd ; athwart the deep,
 Say, how her course could solid Argo keep,
 Conspicuous structure ? the long course to bend
 Whence urg'd th' occasion ? and what gales her
 friend * ? Absyr-

between Italy and Epirus ; or, if we prefer the later authority of Pliny, between Phæacia (Corcyra) and Illyricum. Phæacia was distinguished for its fruits, a figure whereby its riches may in other respects have been intimated. From Phæacia Hyllus passed into Italy ; an expedition, which having been made under the authority of Nausithöus, who permitted his subjects to embark upon it, may lead to the intended settlement of a colony of Phæacians in that kingdom of *Saturn* (now of *Satan*) by a more regular plan of emigration.

† The Mentores.

* It has been urged, among other objections of a similar nature, by the *caustic framer of strictures* upon Apollonius, that

Absyrtus now no more, thy vengeful ire
 Awakes, dread Jove, and burns with all its fire ;
 ‘ Such deed extreme of horror ! Circe’s will ’
 (So runs the mandate !) ‘ for the trait’rous ill
 ‘ Gives you to wash the stain of blood ; the woe
 ‘ Innum’rous, scourge of your return, shall flow.’
 Unknown Absyrtus’ fate, their toils renew,
 Each isle, the seat of Colchians, sunk to view,
 Wide o’er the surge whose clust’ring honors spread
 From sounding Issa’s, to Pituia’s head.
And now Corcyra’s scenes the warriors trace,
 Where dwelt the † nymph, Alope’s darling grace,
So

that ‘ the return of the Argonauts to Greece is unnecessarily circuitous, and indeed irreconcilable.’ On the idea of expectation in the heroes, (for we fervently expect, what we sincerely wish !) to indulge themselves in the enjoyment of their native country, the delay occasioned by the ‘ cours d’alentour ’ seems evidently injudicious. But ‘ deus interfit ’ and the poet at once is cleared. The Argonautic expedition may be concluded from various particulars recorded in the legend, to ‘ grasp ’ a long train of ancient settlements undertaken by voyaging adventurers for years before, and after the period, usually adjudged to its date ; I know not how sufficiently to account for the extreme deviation of the Greeks from the courses which they sailed, and rowed to Colchos, in their return from that kingdom, otherwise than by the above construction. The poet himself may seem to have been aware of the objection, by the studied solemnity, in which the deity is introduced upon the occasion.

† Corcyra ; which place, so denominated from this daughter of Alope, (the same with Cercyra in the text) we may
K 2
observe

So Ocean's pow'r decreed ! her beauties move,
 From Phlias snatch'd, the fever of his love,
 Scenes where eternal night the groves display'd
 By vent'rous sailors call'd Cercyra's shade.
 By Melita's soft meads with prosp'rous gale,
 And bold Cerossus' hights they swell the sail ;
 Quit fair Nymphæa's wide-extended land,
 Where great Calypso lifts her ruling hand ;
 Heav'd to Olympus peeps Ceraunia's hill.
 When *Juno*, conscious of Jove's vengeful will,
Friend of their weal, and anxious for their course,
 Urg'd the brisk tempest with opposing force.
 Wheel'd from the track abrupt th' unwilling oar
Diverted seeks Electris' rugged shore ;

observe the poet to situate in the neighborhood of Phæacia, rather than conclude it the same with that island. Phæacia in process of time received the former not improbably under its jurisdiction, and they might then have had one common appellation. There is a turn upon the words in the proper name *Μελιττα*, alluding to the 'sombreness' of the groves in Cercyra. A term not ill suited to the first impressions readily made upon mariners, without a deliberate examination of objects. From many such epithets names have been affixed for years which had been given to countries when first known; From more recent voyages, *modisbly* engaged in for the purpose of discovery in cockle-shells and savages, names are given frequently from that of the *commander*, or other gallant person, and not unfrequently from impressions similar to that above particularized by Apollonius.

The

The sudden crash, with more than human groan
 Shakes each stern rib of oak, an hollow moan;
 Toss'd o'er the cent'ral deep the sacred frame;
 Minerva's art, Dodona's strength her claim †!
 Each warrior sinks abash'd with palsying fear;
 A God in rage, his thund'ring voice they hear;
 'Your's the full perils of the wat'ry way,
 'Lo! storms th' inevitable frown display,
 'On you their fall, till Circe purge the deed,
 'WHOSE treach'ry gave Æëtes' son to bleed.'
 The twin-born brothers (such the will!) prepare
 To wooe th' eternal gods with anxious pray'r;
 That safe the host Ausonia's wave may run,
 And Circe hail, dread offspring of the sun *.
 When twilight steals o'er earth such Argo's sound!
 Forth the twin-warriors from the council'd round

† The very same expression in the original is applied to the ship Argo. B. I. v. 527. orig.

* Castor and Pollux sons of Apollo are consistently selected for the purpose of deprecating the anger of the gods, occasioned by the murder of Absyrtus; Circe, and her brother Æëtes being likewise 'children of the sun.' Apollo was tutelary deity of the magic land of Colchos. The residence of Circe we learn from B. III. v. 311 to have been in the Etruscan regions, and she is not improperly directed to interpose in the expiation of a crime committed at the instigation of her niece Medea, priestess of Hecate; Circe bore in her own dominions the same bewitching office, instituted as a trap for the insanity of popular faith.

Spring; and the vow pour'd fervent from their
breast,

Stretch their rais'd hands; despondence chills the
rest;

For much ye suff'ers feel, ye Minyän train!

—Th' expanded canvas wings them o'er the main;

Wings them embosom'd in the roaring tide,

Eridanus, where clos'd ambition's pride;

Fall'n the rash *stripling* from a father's car.

Black with the flashing bolt's avenging war,

Fall'n in the gulph profound; the vapor's breath

Ev'n now high-wafted from the stroke of death!

No swiftest pinion o'er the waters spread

Can pass the spot, where flames incessant shed

Attract the writhing victim, many a maid

Fond sister sobing in the poplar-shade

Trills the soft melancholy plaint of woe;

From all, the lucid drops of amber flow,

Flow from each orb of love; the parent ray

Smiles o'er the sand, and wipes the tear away.

But when the tempest's far-resounding roar

Urg'd the wild billow, and o'erflow'd the shore,

Swift to the boiling stream the waters roll,

Collected mass of Ocean's stern control.

But—list the Celtic tale! 'The pow'r of light

'Each horror of the whirlpool swell'd to fight,

'Swell'd with those tears, which burst in sorrow's strain

'What time the sacred Hyperborean train

'His

* His presence sought ; th' etherial scenes resign'd,
 * He flies the censures of a father's mind ;
 * A son the source of rage ; Coronis gave
 * The boy to light by † Amurus' wealthy wave.
 Such from the Celtic host Tradition's fame !
 Nor your's, ye vent'rous tribe, th' impatient claim
 To soothe keen thirst and rav'nous hunger fill,
 Or rouse to notes of joy the restiff will.
 Each hour with heaviness of languor pass'd,
 Such od'rous fumes their baleful poison cast,
 Unutterable woe ! the troubled stream
 Pours from the smoking ‡ corse destruction's steam.
Sounds

† Amurus flowed through the region of *Lacææ* introduced by the text in this passage only throughout the work. The river Amurus however occurs B. I. ver. 596. and the Argonauts are there represented to have *passed by* it in their course to Colchos. It constituted a part of Thessaly, and was situated not far from the mountains Ossa and Olympus. Coronis is asserted by Pindar to have been daughter of Phlegyas, who was most severely punished for an exercise of revenge against Apollo, the violator of his daughter's chastity. I cannot omit to mention the dignified solemnity with which an *human* sound is applied to the Argo, with the personal appearance of Jupiter in anger, conveyed in the happiest spirit of oriental imagination. The little episode of Phaëthon with his sisters lamenting his fall, and changed into poplars, is a picture of musical description.

‡ The body of Phaëthon before mentioned to have fallen into the river Eridanus ; this river, together with the Rhone, belonged to the Celtic kingdom. The Eridanus, says the
K 4
text,

Sounds 'mid th' incumbent night invade their ears,
 That speak the *sister*-pangs ; the tide of tears
 Pour down *their* cheeks in melancholy mood,
 And swell the conscious current of the flood.
 Now thro' the surges of the *Rhone* profound,
Who joins, Eridanus, thy roaring sound,
 Ye heroes roll ; the streams' united force
 Contracted struggles for a wider course ;
 This proudly rushing from the womb of earth,
 The gates and chambers of the night its birth,

text, has three communications with the ocean, with the Saturnian, the Ionian, and Sardinian seas. The flow of the Eridanus through several channels into the latter may be esteemed a sacrifice to Egyptian mysteriousness of calculation, corresponding with the 'septem ostia Nili,' and the 'septem portas Thebarum ;' we are now entered into the regions of Italy through the 'sinus Sardōos,' in the language of * Claudian. From the antiquity ascribed by the Greek writers to the Celtic origin, we may conclude the very early settlement of Italy ; which indeed seems to be ultimately deducible from the fabulous reign of Saturn in those dominions. The connection of these Celts with the primary traditions of *our own* island occasions our more interested attention. But I conjecture, that, if the Grecian records of Celtic story bear very strong marks of fable, our own may, in many instances, receive the same imputation. Tradition in its commencement is, every state duly considered, the exertion of more savage minds. and therefore superstition is its directing genius, rather than truth, and enthusiasm rather than love of information.

Bids Ocean here avow his subject-train,
 And there the torrent to Iönia's main
 Bursts its rude way ; the wild Sardoän deep,
 Where sev'n expanded mouths their vigils keep,
 Ope the third passage, inlet to the meads ;
 Bold mid the storm the gallant chieftain leads ;
 Such the time-honor'd Celt's unbounded land :
 Accustom'd perils hover o'er the band.
 To ocean's bosom earth's projecting arm
 Wide heaves, stern-menacing the wreck's alarm ;
 Nor their's were safety ; but the pow'r, whose eyes
 The scene survey, quick-rushes from the skies,
 Her throne th' Hercynian rock ; her voice your dread,
 Ye warriors, heav'n loud thund'ring o'er your head !
 Back, by the goddess whirl'd, the path they find,
 To their lov'd country's charms each thought resign'd
 From many a ling'ring toil, the sea-beat strand
 Th' asylum yields, (such Juno's dread command !)
 Amid the myriad *Celts the dauntless host*
 Wander unknown, and tread Liguria's coast :
 Her train the tutelary goddess throwds,
 Where stalk their footsteps, with a veil of clouds.
 Heav'd to the fost'ring harbor's cent'ral smile
 Secure their anchor greets the circling isle *,

Their

* In the original the Stæchadæ are specified ; these were a cluster of islands in Liguria, now called 'les îles d'Hières,' near the coast of Marseilles. The proverb acquaints us, that 'the farthest way about is the nearest way home.' However
this

Their ready succor, Jove, thy *filial train*,
 Whose high reward the consecrated fane,
 And shrine luxuriant ; guardians of the *course*,
 Nor *this* alone, the * future vessels' force
 By Jove's decree consign'd ; they quit the coast ;
 The fair breeze wings them to Æthalia's host.

Wip'd with the gather'd flints their labors' dew,
 Whose myriad rays congenial colors drew,
 They stalk the beech ; and hence the treasur'd charms
 Of missil weapons, or protective arms !
 The gen'ral ardor rolling years proclaim,
 The haven grac'd with sacred Argo's name.
 High o'er th' Ausonian surge they spread the sail,
 Tyrrhenian earth their gazing raptures hail ;
 Ææa's harbor yields the welcome store ;
 Fast bound their halsters to the circling shore.

this circuitous return of the Greeks from Colchos seems to have been intended by the poet on the principle of geographical instruction, which he appears to have faithfully afforded, as far as the knowledge of his age extended.

* By the indulgence to the Minyæ, or Greeks, of the ships possessed by the descendants of those, who at the period of the Argonautic expedition inhabited the Stæchadæ isles, a connection between them in future ages is implied. They who understand this expedition in a commercial light, may thence deduce an argument in favor of their hypothesis ; if however we place it in a mode consistent with the chronology of Sir Isaac Newton, we may be justified from scriptural authority in the opinion, that commerce had, at this time, with respect to Grecian improvement emerged but newly from the spirit of barbarism, plunder, and destruction.

There

There Circe's toil her shining front to lave,
 (So custom'd !) plung'd into the midnight wave,
 Thus urg'd the horrors of her dream ! with blood
 Her chambers reek. dash'd with the bursting flood
 Each steamy wall ! the rushing flame devours
 The *draught* envenom'd, *soul* of magic pow'rs,
 Lur'd by *whose* spell she 'witch'd the stranger-guest,
 Whoe'er approach'd ; with vital streams repress'd,
 Pour'd from each rav'nous hand, the fiery tide ;
 Each terror banish'd, and resum'd her pride.
 When beams the rising morn, with ocean's flow
 Her tresses' bloom, and various vestment glow ;
 While beasts, unlike the crude-devouring race,
 Unlike of limb to man's o'er-ruling grace,
 Promiscuous own their *ill-adapted* birth,
 As wand'ring from the pen their tracks of earth,
 Their flocks the shepherd woos ; the grov'ling herd,
 These, and a myriad more to life prefer'd
 Old Nature in her whims' unruly care,
 Strange compositions, mix'd ; confirming air
 Nor yet had man'd their joints, nor yet displays
 The supple moisture to the solar rays ;
 All-trying years more shapeful order gain :
 Dubious of form they roam, her subject train *.

Fear

* This description of the enchantments practised by Circe,
 as Dr. Jortin humorously expresses himself concerning the
 Sibyl, the 'mother Shipton' of Grecian antiquity, evinces
 the picture of the golden fleece, the dragon, the bulls, and
 parti-

Fear seiz'd the warriors' soul ! all, all descry,
 Fix'd o'er her face, and poring on her eye,
 In Circe's looks a new *Æetes* spring,
 Confess'd a sister of the Colchian king.
 Thus bursting from her dream of sullen dread,
 And swift retreating, by the hand she led
 The pair, thrice welcom'd with attractive arts ;
 While Jason's awe-commanding will imparts
 To all the firmer mind ; with fonder care
 Himself attendant of the Colchian fair ;
 Calm, as the goddess rules, their steps obey,
 Urg'd to the dome of Circe's hallow'd sway ;
 Her seats she proff'ring yields, reflective roll,
 Fix'd on her guests the dictates of her soul ;

particularly in reference to *this* passage the *gradual growth* of the warriors from the dragon's teeth sown in the earth, to have flowed from the same source. The metamorphosis of human into brutal forms is a well known qualification of Circe, in whose territories *adjoining to the ocean* the magic rites were familiarly practised. An enlargement of the foregoing construction may be attempted in the Grecian doctrine of transmigration. The reduction of the forms before mentioned into order by a *course of years* may be reconciled to the *progressive* state of *such doctrine* in the days of Apollonius. It is confidently recorded to have flowed from Pythagoras ; but various degrees of transmigration were occasionally received among the descendants of Minyās, and different sentiments were at different times adopted by its practisers ; indeed the system itself was never rendered in the least degree reconcileable but with the wild principles of its author.

It rose, flash'd for its hour, and fell ;

They,

They, lost to speech, the hearth's low centre stalk,
 Bourn of the wretched suppliant's holy walk.
 Clasp'd in each hand her face, the royal maid
 Treads solemn; he the massy sword display'd,
 In earth its point, that pierc'd the Colchian boy;
 Their humbler eyes no lifted look employ.
 Th' enchantress well the scene of murder knew,
 Whose horrors to atone the murd'ers flew.
 Rever'd the justice of eternal Jove
 Whose boundless ire the fiends of slaughter prove*,
 Though still the suppliant's shield, she spreads the
 rite

Sacrificial to purge the guilty might
Of such for pardon, at the hearth whose stand;
The pious off'ring cull'd, with pond'ring hand
She prostrates at their feet, to soothe the crime,
† Of hue unvaried by the breath of time.
The new-born offspring of the swine her spoil,
Whose swelling teats proclaim the mother's toil;
Her arm distain'd with gore, the rev'rend knife,
Wak'd to their vows, expels the victim-life;

* Jupiter is said 'to be offended with, and yet to assist murderers.' From his peculiar patronage of suppliants it may be concluded that his severity was employed against those who, guilty of the crime of murder, insolently refused to acknowledge its enormity. The text would run less confusedly with ἱερῆς (sternit) in the place of ἀγρῆς (auxiliatur).

† Ἀτρέστον thus paraphrased means strictly 'irreversible.'

She

She pours to purifying Jove the strain,
 To whom nor suppliant murd'ers plead in vain.
 Her Naiad train the household task who ply
 Snatch the mix'd offals from a mistress' eye,
 With cates, that boast no treasures of the vine,
 The † sober vot'ry loads the flaming shrine,

To

† It has been observed by the most animated *translator* of the most animated dramatist among the Greeks, in his 'notes to the Furies' of that author, that wine was not employed in the magic solemnities of sacrifices; those mystic rites to the Furies, the Fates of the subterranean kingdoms. The reason may seem to be, that other religious offerings more peculiar to the Greeks were uniformly considered in the light of festivals; as may be concluded from the general conduct of the Argonauts, who having erected their little altars, immediately as they descended on the shore, and invoc'd the deities, whose favors they had experienced in their voyage, sat down to their comfortable repast, and indulged the sweets of social conversation. Not such the humane temper of sullen incantations! the soul of the votary was necessarily congenial with the horrid *ceremonics* of impenetrable darkness. And horrid *they* must have been 'for *their* first principle, as Apollonius describes it, was 'blood for blood.' It was, as it were, a reveling of the priestess in murder, which her occupation and business engaged her to deprecate. A passage from the speech of Clytemnestra's ghost to the sleeping Furies may be not inconsistently introduced on this occasion. The translation will suffice without parading in the original.

' Oft have ye tasted

My temp'rate off'rings mix'd with fragrant honey,
 Grateful libations; oft the hallow'd feast
 Around my hearth, at midnight's solemn hour,
 When not a god shar'd in your rites.

To

To bid the vengeance of the Furies cease,
 And soothe the sullen frown of Jove to peace;
 If drench'd their ruthless hands in alien gore,
 Or guilt of kindred death their vow deplore !

Clos'd the mysterious scene, the guests she grac'd,
 Uprising slow, on thrones refulgent plac'd ;
 Rais'd on the couch oppos'd, her voice requires,
 What cares control them, and what course inspires ?
 Why prompt of wish their native soil to greet
 Low on the genial hearth their sordid seat ?
 For much the stern remembrance of her dream
 Toss'd her wild bosom, unrelenting theme ;
 And much she listen'd ev'ry softer sound
 That speaks the virgin's country ; while around,
Her eyes unchain'd from earth their lustre dance :
 All Phœbus' lineage bursts at ev'ry glance !

To have given wine to those, who officiated at these ceremonies would have tended to their outrageous, instead of, melancholy madness. 'No God shar'd?'—that is no *celestial* deity. From the completion of these secret solemnities, together with the genius of the idols themselves, a reference may be presumed in the workings of the priestess to those emotions of a troubled conscience, to that perturbation actuating the inmost recesses of the heart, which these dæmons were fabled at once to have inspired and controled. The very idea of not a single deity being permitted to have his share in these rites implies their unsocial institution, and properly characterizes the Furies as untowardly selfish. These

'Bore, like the Turk, no brother near a throne.'

Flash'd

Flash'd on her own their wavy lightnings roll'd,
And vibrate splendors of reflected gold.

The question'd virgin, in serener phrase,
The strains of Colchian eloquence displays,
Sprung from the wrath-distemper'd king relates
The bark, its course, the heroes, and their fates ;
Each hardy suff'ring in the work of death,
Her guilt, obedience to a sister's breath ;
A sister, victim of unbounded woe,
Arous'd the counsel's many-daring blow ;
Rous'd her to fly the vengeance of a fire ;
While Phrixus' offspring fan the conscious fire.
Nor her's a murder'd brother to reveal ;
From Circe's eye how fruitless to conceal !
Whose voice breath'd censure to such treach'ry due.
Her awful notes responsive thus pursue.

“ What shame, oh ! wretched, urg'd thee to de-
“ part ?

“ Still anger haunts thee in a father's heart !

“ Not ev'n the realms of Greece his horrors shun :

“ Whose claim just vengeance for a slaughter'd son.

“ Intolerable guilt !—yet Circe's thine !

“ I feel thee, suppliant, of my honor'd line !

“ Here safe thou cam'st ; as safe be thy return !

“ Yet go ! whose passions for this stranger burn !

“ Hence with the man, whate'er his race, un-
“ known !

“ Thy love triumphant o'er a father's moan !

“ Clasp

“ Clasp not my knees, ! not Circe’s hearth thy
“ friend !

“ Thy arts I aid not, or thy flight commend*.”
She ceas’d ! the virgin throbs with grief oppress’d ;
Her eyes conceal’d behind the snowy vest,
Swells the full tide of tears ; in guardian-state,
Clasp’d her fair hand, beyond the palace-gate

* A crime intentionally disguised, where the situation of the delinquent particularly requires, that it should be divulged, is an undoubted aggravation of the crime itself. It is indeed a confirmation of the depravity originally blackening the offender, as a *continued* instance of forwardness to appear in *colors not his own*. Such is the construction, on a moral idea, of the conduct attributed to the Colchian princess. We may compliment our poet with at least a knowledge of human nature, for in the present example is to be traced the character of mankind. We form our estimates of others in point of judgement and knowledge from those qualities, the extent of which we value in ourselves, but no farther ; Medea, though priestess of magic rites, could not enter into the secrets of the heart, she therefore concluded Circe to be equally defective ; but herself and Jason appeared before Circe, as having jointly been criminal ; criminal by the established laws of nature, as by the regulations of her own country. We are acquainted by naturalists, that certain of the animal creation conceal their heads amongst bushes, while the remainder of the body is exposed to view. Such is the case of the hypocrite ! chiefly when a suspicion lies against him from marks of preceding guilt. The world is in one respect a Circe, perhaps in *many* ; it has a watchful eye ; and character is more of a *piece* than it may be usually imagined ; one man being too rarely less, than a mere spy upon another.

He guides her trembling ; nor the *parting* scene
 Clos'd to thy fight, oh ! Jove's imperial queen † !
 Heav'n's radiant herald marks, from Circe's dome,
 As forth in conscious haste their footsteps roam ;
 Commiſſion'd marks them at the bark deſcry'd :
 The goddeſs ſpeeds her to the taſk of pride ‡.
 “ Oh ! greatly lov'd, if e'er a miſtreſs' ſway
 “ Thy ſmiles have felt, the mandate now obey !
 “ Yes, Iris, ſoaring on the wings of flight,
 “ Give, give my Thetis to my anxious fight !
 “ Th' occaſion calls her ! thence to Lemnos ſpring,
 “ Where the huge hammer ſhakes with ſweepy ſwing ;
 “ VULCANIAN anvils ; HIS, till Argo paſs'd,
 “ To check the bellows' flame-creating blaſt ;
 “ Then hail the pow'r, who rules with froward mind
 “ Brisk Æther's *elder-born*, the changeling *wind*
 “ Cold, or ſerene !—each ſullen murmur ſleep,
 “ Each breeze ſcarce-panting o'er the boundleſs
 “ deep !

† They, hand in hand, with ſolemn ſtep, and ſlow,
 Through Eden took their ſolitary way.

Milton's *Paradise Lost*.

True it is that the heathen pair are repreſented to have been
expeditious in their departure from Circe.

‡ Iris is in this place repreſented to obſerve the motions of
 Jaſon and Medea, and Juno her miſtreſs ſends her in conſe-
 quence upon her uſual errands. Iris, or the rainbow, acted
 upon altogether by the heavens, was well adapted to heathen
 poeſy, as meſſenger of the deities, from whom her being was
 derived.

“ Meek

“ Meek Zephyr only lend a genial smile
 “ To crown their wishes with Phæacia’s isle !”
 She ends ! gay Iris from Olympus’ head
 The winnowing swiftness of her pinions spread ;
 Wrap’d by the caverns of th’ Ægean main
 She eyes the blaze of Nereus’ coral reign !
 In Thetis’ ear her faithful voice renews
 Great Juno’s mandate, and obedience sues ;
 Thence to the pow’r of flame ; though ‘ ringing
 round,’

Each pond’rous hammer drops its brazen sound,
 The smoke envolum’d bellows cease—thy court,
 Fam’d child of Hyppotas *, whose wayward sport
 The host of winds, she seeks, her errands’ close :
 And seats her wearied limbs in soft repose.
 While Thetis issuing from her Nereïd-band
 Sails through the clouds to list the dread command ;
 Juno beside her plac’d the fair address’d.
 “ Ope to my will, lov’d Thetis, ope thy breast !

* This is a name for the god of ocean, from whom Æolus is fabled by Grecian mythology to have descended ; the influence of the winds predominating over the sea, which could not have so prevailed, saith heathen prepossession, without the authority of Neptune, who on a different construction may not be concluded to have the command over his own element. He seems to have been called *Ἰππότης* from the games of horse-racing instituted to his honor in the earlier times of Greece. The scholiast acquaints us from an ancient geographer, that ‘ two islands of Sicily emit fire, one of which is called the isle of Æölus ; the other that of Vulcan ; in which *latter* he asserts there were rivers of fire.’ A real description of volcanos.

“ And well thou know’st my fav’ring thoughts em-
 “ ploy

“ The weight of honors for th’ Æsonian boy,
 “ And you th’ associate host !—in vain the flock,
 “ While Juno smil’d, proclaim’d the ‘ wand’ring
 “ rock !’

“ Their flaming course where storms eternal keep,
 “ And dash the thund’ring surges o’er the deep.
 “ Lo ! Scylla’s hight enormous, direful whirl !
 “ Thy gulphs, Charybdis, their rude barrier hurl
 “ Thwarting the destin’d track !—my ruling pow’rs
 “ Have watch’d regardful of thine infant hours !
 “ Yes ! I have lov’d thee ! lov’d above the host,
 “ Wide ocean’s reign whose native honors boast ;
 “ And why ? those charms an husband’s passions
 “ fir’d ;

“ (Such passion ever yet his soul inspir’d !
 “ Whate’er of female to his lust the same † ;
 “ Goddesses alike, and mortal quench the flame)
 “ Thou spurn’st the daring suit ! my rage, thy
 “ dread,
 “ Ev’n Jove, my pow’r rever’d, thy prudence fled !
 “ —Hark ! disappointment’s oath ! those haughty
 “ charms

“ Shall never grace (he cries) immortal arms †.

“ Still

† This picture of *amorous* defeat is a real emblem of those
 ‘ petty incidents’ of a similar nature, which characterize poor
 mortal

“ Still the soft dalliance wooes the lovely fair,
 “ Till Themis’ hallow’d sounds the truth declare ;
 “ Fate’s

mortal spite. A moral sentiment may be deduced. It is observable, that a *dereliction* of virtue is an immediate *possession* of vice. Error is an infallible forerunner (at least too generally so) of criminality. Primæval *idolatry*’s exchange of the worship (which it well knew to have been *spiritually* enjoined) to the supreme Creator for that of *created* objects, sacrificed by a familiar gradation the solemnity of rational conviction to a bewildering enthusiasm of passion. But objects striking the organs of sense are by no means reconcileable with the purity of mental adoration. The primary idea of *uninstructed* worship I cannot but conceive to have been devoted to the great luminary of heaven. The corrupted nature of man disposed him to personify this, and other objects of his adoration. Thus the sun was a god in human form ; the earth, the sea, the wind were likewise thus described and worshiped. The true spirit of undeluded devotion led the mind to consider the object of its gratitude for blessings, or its deprecation of evil in a far more sublime and perfect light, than it found any sublunary existence to deserve. This devotion perverted by the inveterate obstinacy of idolatry changed its very principles of reasoning, by payment of divine honors to an ox, an ass, and an onion ; to the meanest reptil, to stocks and stones. False principles once adopted insensibly bury the whole conduct in the grossest absurdities. The greater gods of the Heathens, whose opposition to divine commands is more clearly deduced from the voice of truth, had certainly been men, and were as certainly deified after their decease, as a recompence for civil or military emoluments derived from their achievements of valor, or plans of policy to the country, which they adorned.

But nothing can more effectually confirm the entire derivation of heathen enthusiasm from considerations merely human, than the intercommunity of natural passions between gods, goddesses, and mortals ; this promiscuous indulgence

“ Fate’s high resolve, “ thy boast the *filial* birth,
 “ A more than rival of his father’s worth.”

may be concluded to have arisen from permission to the patriarchs (for the completion of the divine dispensations) of polygamy, with the addition of handmaids. But what was directed by Providence, as a settled and orderly establishment amongst his favored people, was conducted among the heathen deities, in the violence of brutality, rapine, and invasion; such were main rules of their actions; chief pillars of their religion. Sensual appetites were indeed strong objects of heathen gratification, and they certainly operated with energy superior to the so much argued efficacy of sultry climes; for the licentiousness of the deities was equally unrelaxed in the sun-burnt plains of Egypt, and on the snowy mountains of Thrace. So that polygamy (if the scholar prefers that more dignified name for indiscriminate lust) and polytheism, like despotism and popery, may be affirmed to subsist uniformly together. The persuasion of Mahomet, the grossest mimicry of, as the most imposing effrontery to our Christian revelation, is built upon heathen frenzy uninfluenced by a single law of justice, or humanity. His life was a continued scene of profanation and debauchery, of artifice and revenge; his sole guide was passion; he assumes to himself the office and character of a prophet commissioned from heaven, and brandishes the sword of murder against every one, who has understanding and spirit sufficient to dispute his divine or temporal authority. Fire, fury, and destruction are the proofs of his mission, and the constant words of his text.

Mr. Potter, in his dedication of *Æschylus* prefixed to the version of that author, acquaints us that a Frenchman (surely a very strange one) denies antiquity to have deified the dead. He, who can deny this, may be honestly presumed either not to have read, or totally to have forgot the *existence* of heathen absurdities *at any period* of the world. The customs of Egypt, of Greece, and Rome, and the very being of idolatry are closely involved in the support of such deification.

“ Though

“ Though passion urg’d, his suit the god resign’d,
 “ Suspicious terror shakes his wav’ring mind;
 “ Left his the future son, in glory’s hour
 “ Scourge of his reign, usurper of his pow’r.
 “ A man I chose thee first of mortal race
 “ To crown thy nuptials with the lib’ral grace
 “ Of honor’d children, at the welcome feast
 “ Invited gods the social joys increas’d;
 “ Myself fair Hymen’s hallow’d torch display;
 “ To gild the sacred triumphs of the day.
 “ Thine ear from me no wayward theme attends—
 “ When to th’ Elysian mead thy boy descends,
 “ Nurs’d by the Naiad’s smile in infant age,
 “ Fed from thy breast, and tutor’d by the † sage,
 “ Know, ’tis decreed, oh! Colchian maid, thy love
 “ The thrilling transports of his arms shall prove;
 “ Thy future daughter claims my Thetis’ aid,
 “ Ev’n by thy Peleus sought!—ah! why display’d
 “ Those beams of frenzy flashing from thine eyes?
 “ Fierce Atë ‘ hot from hell ’ fatigues the skies * !

† Chiron, preceptor of Achilles.

* *Ἀάσθη* ‘ she has sinned,’ precedes this concluding thought of the text. *She*—Medea. Juno in this passage seems to have made use of a pious fraud* to compass her intentions; but it appears rather barefaced: for Medea was old enough to be mother of Achilles now almost newly born; and Medea never came to be his wife. I believe it, from the conduct of Thetis with respect to her son subsequently introduced, to signify the adoption of Egyptian magic by the Greeks. How could Apollonius mean to signify, that a son of Peleus should marry Medea?

“ I deem, that Vulcan, as my will requires,
 “ His blasts imprisons, and suspends his fires ;
 “ I deem, oh ! Æolus, thy mandate binds
 “ The giddy whirl of thy relenting winds ;
 “ Loos’d the soft zephyr ; his the breeze, to court
 “ My gallant wand’ers to Phæacia’s port :
 “ Oh ! plan their safe return ! thy only fear,
 “ Where rocks their heads o’er madden’d billows
 “ rear.

“ Yet — ALL the Nereïds, and thyself control ;
 “ Oh ! save my vot’ries of despondent soul !
 “ Save them, my Thetis, from Charybdis’ pow’r,
 “ Nor tide absorb them, or the gulph devour !
 “ Nor they fell Scylla’s dread recess pursue,
 “ Ausonian Scylla, ruin’s *wreck-ful* view !
 “ From Phorcus sprung, and Hecat’s midnight
 “ flame†,
 “ Scylla, whose earlier boast Cratæa’s name.

“ Left

† Hecate receives the appellation of ‘night-wanderer’ from her being the moon, who, together with the priestess, presided over the magic mysteries always celebrated at night. As to Scylla and Charybdis, the first seems from Apollonius to be the rock, and the last the whirlpool, which surrounded it. Scylla is by many mythologists represented to have been daughter of Nisus, king of Megaræ, who cut off the lock of her father’s hair, the palladium, if we may be allowed the expression, of his country, and gave it to Minos. Apollonius makes her daughter of Phorcus. These prodigies, which must have infused the greatest terror to earlier navigators,

par-

“ Left with their horrid fangs’ wide-open’d force
 “ They whelm my chosen *train* ; the vessel’s course
 “ *There*, Thetis, guide, nor mourn the scantier
 “ space,
 “ *Where*, safety’s track, no perilous scene *they*
 “ trace.”

She ends ; and Thetis thus ; “ Thou rolling fire,
 “ Thy fury check ; ye storms, your rapid ire,
 “ Mine the bold promise, Zephyr’s genial gale
 “ Spite of the surge shall speed the prosp’ring sail.
 “ Lo ! the glad hour ! my anxious task to stray
 “ For kind’red aid th’ immeasurable way ;
 “ To urge my sisters, by the billowy main,
 “ Where the stretch’d halbers own their solid chain,
 “ When beams the smile of dawn, with social care
 “ To plan the wish’d return.”—The realms of air
 The goddess cleaves, and bursting to the deep
 From the wild whirlpools, where her Nereïds keep
 Their coral court, she calls the sister-friends :
 Each at the sound the council’d state attends—
 She speaks, oh ! queen of heav’n, thy dread com-
 mand,

Wing’d to Ausonia’s flood th’ obsequious band.
 Swift as the light’ning’s eye, or solar beam,
 In eastern climes whose orient splendors stream,

particularly to superstitious minds, were situated between the
 coasts of Africa, and those of Italy. Each the region of in-
 cantations.

Im-

Impatient o'er the wave her flight she speeds,
 Where to Tyrrhenian realms, *Ææa*, leads
 Thy circling shore; in leisure's active joy ‡
 Around the bark the careless host employ
 The quoit's whirl'd pastime, or the whizzing dart:
 Intent she snatch'd the partner of her heart,
 Her Peleus by the hand, (to his alone,
 For not to other eyes her presence known)
 And thus accosted—"On Tyrrhenia's soil
 "No more calm dalliance spurn the victor's toil!
 "Ere wakes Aurora, Juno's guardian aid
 "To loose the halbers from the bark display'd
 "Invites; obedient to th' eternal queen
 "Old Nereus' daughters (such her will) convene,
 "The bark *they* rescue from the 'wand'ring rock';
 "There wing the path of Fate, nor dread the
 "shock!
 "Yet from thy host my radiant form conceal,
 "While with my nymphs I sue the gen'ral weal;
 "Fix'd be thy mind, nor heedless of my rage
 "Dare, as thou once hast dar'd, my frown engage."
 She said, and plung'd into the depths below.
 But Peleus' soul indulg'd severer woe;

‡ We may in this humble picture of '*l'oïfiveté militaire*'
 trace the real origin of several sports, constituting more de-
 termined national emulation exhibited in the Grecian games.
 No palace had been erected, if the cottage had been un-
 known!

“Ne'er

Ne'er had his rapture gaz'd on Thetis' charms,
 Since first her vengeance loath'd his widow'd arms;
 Thou infant innocence, thou source of strife,
 Yclad in mortal flesh thy *filial* life*,

Her

* Whatever might have been the mythological foundation of this conduct from Thetis to her offspring, one moral sentiment occurs not unuseful to more modern ages; the dissensions arising from disparity in marriage engagements. However to keep to the point of history; the Greeks, if not a colony of Egyptians, or Ethiopians, a branch of the same heathen oak) yet at least may be concluded from this union to have had early intercourse together, sometimes amicable, as at other times hostile; Thetis is a sea goddess, all such intercourse having been originally obtained by voyages; Peleus is a warrior, the genuine character of a Greek. Thetis was a magician, and disappointed at the mortal existence of her son took the violent precautions in the text to make him, like herself, immortal. No wonder that her husband, unacquainted with magical operations, as with her intentions, was alarmed at a process, which appeared to menace the destruction of his child. From the immediate dismissal of this child to the Naiads, and his subsequent pupilage under the venerable Centaur (an emblem of his early nurture both in arts and arms, a compliment no doubt intended to the governments of Greece) we may esteem the parents to have differed in their ideas of his future education; and this may be confirmed by Peleus's conduct in thus placing him, where the Grecian Jupiter had been educated before, in the isle of Crete. The mysterious application to fire has a direct connection with the ancient Egyptian worship; the ambrosia alludes to the heaven of Egyptian imagination; it may be not improbably conjectured, that the act of this goddess, by dipping her son in the river Styx immediately after his birth, as it certainly must have arisen from the same principle with, was borrowed from the present

Her task maternal 'mid th' incumbent night
Inflam'd thy tender limbs with sacred light;
Each day th' ambrosia's sweets enlarge his breath,
'Gainst age a refuge, and a shield from death.
The father marks, while writhing 'mid the fires
His boy of love (for such the dread!) expires;
Springs from the couch, and lost in horror cries,
A fool of fools, and ign'rant of the skies.
Pierc'd by his voice she drops the clam'rous child,
Wing'd as the tempest, as the fancies wild
Of restless dreams, she quits the nuptial dome,
Sinks to the deep, nor more revisits home.
Pierc'd to the heart, where keen afflictions reign,
He speaks her mandates to th' assembled train,
Stretch'd o'er the couch the calm repast they court,
From toil their respite, and their rest from sport;
Then drop, so custom'd, to repose—the day
Gleam'd o'er the brow of heav'n a dawning ray,
Awak'd the breezy Zephyrs from their sleep,
The strand they quit ascending o'er the deep,
Each oary station sought, with cheerful sound
Drag the huge anchor from its seat profound,
With arms rich-furnish'd, as the cause requires;
The swelling canvas to the clouds aspires,

present passage of Apollonius. The origin of that infernal river flowed from the country of superstition, chimæra, and enchantment.

Fast

Fast-bound the sails' proud summit* : blithely bore
 The temp'rate gale their Argo from the shore.
 Ere long survey'd the flow'r-enamel'd isle
 Where, soft, mellifluous, flow with luring smile
 Those *strains*, ye sirens, Acheloüs' joy,
 Rank *poison* to the mariners' employ,
 Who tend the cordage;—daughters of the *muse* †,
 Whose matchless charms the † river-god pursues
 In those gay moments, when the choral nine
 Tun'd to thy virgin-fair the note divine,
 Auspicious Ceres!—part the winged race;
 And part (in union strange!) the female grace.
 High on the cliff, whose verdant slopes command
 Th' embosom'd bay, the traitrous minstrels stand;
 From many a wretch the wish'd return to wrest,
 Worne with envenom'd arts the fest'ring breast.
 Fond-trilling to the host their accents raise
 The dulcet melody of melting lays;

* Cornua antennarum in Virgil's *Æneid* is a literal version of the text. Horns fixed upon the head of the ox, the animal most familiar to the general observation of every ancient people, as constantly employed in sacrifices, were figuratively applied to represent the utmost height of inanimate objects: hence the scriptural phrase, 'bind the sacrifice with cords, yea, even unto the horns of the altar,'

† The Sirens, saith the text, were daughters of Terpsichore and Acheloüs, who became enamored of her, while herself and the other Muses were entertaining Proserpine with songs.

Scarce

Scarce from the beach the halber's force withheld,
 When he, fair harmony's enthusiast, swell'd
 Each nerve, that vibrates on the sounding lyre ;
 The measures' quick-revolving bursts inspire
 The living chords ; a more than mortal strain
 Fills the sooth'd ear, and drowns the *virgin-train*.
 Dash'd from the bark the roaring surge divides ;
 The frolic Zephyrs waft her o'er the tides ;
 Their music dies upon the gale !—no more
 Teleus' brave son resists the thrilling store,
 His soul all love-sick with the siren-song
 Plung'd in the deep he seeks the murd'rous throng,
 Amid the wild flood toiling ; piteous state !
 Wretch ne'er returning from the surge of fate,
 Had not Erycia's queen, whose wish to save,
 Freed the toils'd struggler from the faithless wave :
 Spontaneous mercy ! fix'd his future seat,
 Where † sky-prop'd hills the subject valley greet.

They

† The promontory of Lilybæum, whither Venus was going at this juncture. It was her occasional place of residence, in her way to which she passed by Eryx (Erycia) a city of Sicily in which as goddess of love she was worshiped. On the story of the Sirens it may be observed, that as in the episodes of Amycus, the Harpies, Æëtes, and similar characters the Argonauts experienced the violation of those laws of hospitality held sacred among the Greeks, a violation attended with the most unrelenting ferocity of opposition, so in this picture of the Sirens may be traced a temper equally inhospitable, of a people, who practised the arts of treachery to gain the point, at which

They lent the tributary sigh, and pass'd
 The realm of horrors, horrors still to last,
 Pests of the surge, and frowning o'er the course—
 —The snow-cliff'd Scylla rears her tow'ring force,
 Charybdis' whirlpool heaves the boiling foam,
 A din incessant ; mid the billowy dome
 Low'rs with insidious rage the ' wand'ring rock '
 The weary'd sailor dreads the fatal shock
 Loud-thund'ring ! while above with monarch-claim
 Rolls from the cragged heights the spiry flame *,
 And wraps the blazing steep ; the vanish'd glare
 To fumes of *smoke* resigns the dusky air,
 Which blot the sun ; thy toils, oh ! Vulcan, end,
 And sultry vapors from the deep ascend.

which the others aimed in the spirit of barbarity. The Amazons, amongst whom our voyagers landed, are recorded by the Greeks as a race of females, whose complexion was fierce and martial ; though they acquitted themselves in a more peaceable manner with respect to the Argonauts. But this *latter* conduct arose from their dread of THOSE men, from whom they had precipitately departed, and whom they expected daily upon their coasts as invaders. Fear induced them to protect the *Greeks* ; and the amity with which *they* were received and cherished is strongly figured by the amorous indulgence, with which they *mutually* solaced their moments in that country.

* This is a concise description of a volcano and its effects ; the appearance of the fire and smoke alternately succeeding must have fixed strong impressions upon minds prepared by superstition of a largest size to receive such in the extreme. They would immediately construe the objects upon principles of religious enthusiasm.

Great

Great Nereus' daughters o'er the surge display'd
 Rush various ; panting worth distress'd to aid
 The rudder Thetis grasps ; and guides the train
 Safe 'mid the solid mountains of the main.
 As round the bark, in gambols' awkward play
 Fond dolphins crowd, attendants of the way,
 From head to stern the sportive toil employ,
 Now clasp the sides, the sailor's transient joy,
 Thus Argo marks the fair-collected heap :
 By Thetis' arm control'd the raging deep.
 Now to the floating mass the warriors haste ;
 Their path the lovely-beaming sea maids trac'd,
 Ev'n to the polish'd marble of their knees
 Upheav'd the linen's fold, with native ease
 Round the drear cliffs, amid the tossing flood,
Promiscuous order, ply the work of good :
 Borne on the surge sublime while Thetis bounds ;
 The wild stream bursting o'er the rock * resounds.
 At once a loftier flight the virgins bear,
 Each living mountain hovers in the air ;
 Now rudely dashing in the surge subsides,
 Incumbent o'er their heads the thund'ring tides.
 They, lovely fair, fair as the virgin-band,
 Whose charms collected on the sea-girt strand,
 Girt to the waist from either orb of snow
 Quick-panting, heave the ball in sportive show ;

* *Επεσυχλαΐσκειν* in the original is an expressive word, whose sound may be asserted ' an eccho to the sense.'

From hand to hand revolves its ample round,
 Still rais'd aloft, and stranger to the ground,
 Thus, as by turns a smile each Nereïd gave,
 She bore the bulk of Argo thro' the wave,
 And safe from rock, and safe from whirlpool bore;
 Though billows fiercely foam, and proudly roar—
 Above the storm-beat cliff the † monarch tow'rs;
 His shoulder pond'rous on the mallet low'rs
 Prop'd—o'er the sea-maids fix'd his am'rous gaze;
 While wrap'd heav'n's empress 'midst Olympus' rays
 Soothes her lov'd Pallas with a fond embrace;
 Her soul yet shudd'ring for the favor'd race.
 Long as the vernal hours their beam extend,
 So long fair Thetis' sacred toils befriend;
 Careless the bark each rock's rough din disdains:
Again auspicious o'er the canvas reigns
 Soft Zephyr's influence, by the hallow'd mead
 Wing'd where Trinacria's verdant treasures feed
 Thy lowing habitants, thou source of light,
 In sweepy semblance of the corm'rant's flight
 The virgins seek the gulphs; thy smiles of love
 Their boast, each mandate clos'd, thou bride of Jove.
 Sounds from the fleecy flock their ears invade,
 The lowing kine deep murmur o'er the glâde,

† Vulcan in the text. The very coast specified by Apollonius familiarizes the idea of his allusion to subterraneous fires bursting from the sides and crater of its mountains; such distinguish the country in the present periods!

VGL. II.

M

Thou,

Thou, child of Phœbus, tend'st them, as they rove,
 Playful and free, the dew-bespangled grove,
 Stretch'd from thy lifted arm the silver crook;
 The herd, oh! sister, owns thy guardian look,
 The staff thy sceptre, from whose arching head
 Pois'd in thy arm the † brazen flashes spread.
 The host surveys *them*, as *their* footsteps lead
 To plain wide-op'ning, or sequester'd mead,
 Or the pure fount serene; nor *theirs* the hide
 Of hue obscurer, but the spotless pride
 Of milky white; and dazzling to behold
 Their majesty of antlers tow'rs in gold.
 Ere frown the nightly shades, they pass the coast,
 Returning eve receives the joyful host
 ‡ On Ocean's cent'ral reign; Aurora's ray
 Crowns with a smile, and guides their onward way.

† *Οριχαλκεο*; specifies a metal, here translated by brass, with which the *tops* of pastoral staves were bound. Servius's remark on the metal may be urged; he thus describes it. 'Terra ex incendii calore desudavit metalla, inter quæ orichalcum pretiosius.' Serv. ad. 12. *Æn.* This metal, when employed to the herdsman's staff in these earlier times, can be presumed to have been but rudely worked. It was long before it seems to have been used in more refined instruments. Horace is well known to say that in ancient days 'tibia non ut nunc orichalto vineta, tubæque Æmula.—I take it at the later period to have been a mixed metal skilfully wrought.

‡ The original is *λαϊτμα*, usually applied to a larger expanse of ocean. The very words in the phrase of the text are taken from Homer. *Odyss.* B. iii.

Where

Where springs Iönia's tide, th' embosom'd ille
 With golden harvests gives its plains to smile,
 Whose boast Ceraunia's name, rever'd the place,
 Where records old the sacred *sickle* trace,
Whose vengeful point (nor blush, ingenuous Muse!
 Tales of more ancient days the strain pursues.)
 Sever'd a father's *limb*, deriv'd its birth
 (So others sing!) from her, the yielding earth
 Who op'd to genial fruits; of wealthy toil
 The friend, she plough'd, she reap'd the favor'd soil.
 Titanian teacher, Macris rous'd thy love,
 The ripen'd ear thy sage instructions prove;
 Thence Drepane confess'd * Ceraunia's reign,
 Your consecrating nurse, Phæacia's train,
 Your's too celestial origin!—thy force,
 Oh! Argo, weary'd from the wayward course,
 Besieg'd by perils furls the shatter'd sail;
 At once Alcinöus, and the subject hail,
 Borne to their hallow'd rites, the speeding *guest*,
 And transports echo from each lib'ral breast

• The Ceraunian promontory more anciently fixed the name of the country in the text. It was afterwards altered to Drepane, from the very sickle of Saturn, to obtain which from Vulcan Ceres voyaged into Italy, and taught the Titäns the art of sowing corn. The fruitfulness of Italy gave occasion to the fable. The scholiast farther acquaints us, that 'Macris was so called from Macris the nurse of Bacchus.' She appears (ver. 1132. orig.) to have been daughter of Aristæus,

Of crouded citizens with ardor wild,
 As flies a parent to the darling child ;
 Nor less the warrior-hearts with triumph beat,
 Such as inwrap'd 'mid fair Hæmonia's seat
 Would prove th' accomplish'd wish—to arms, to
 arms

Rings the loud cry ; lo ! thund'ring to th' alarms
 The Colchian myriads rous'd to vengeance flock ;
 Wide o'er the Euxine 'mid Cyanea's rock
 Indignant their pursuit ; for thee they roam,
 Unhappy princess, to a father's dome
 Their rage would snatch thee !—instant they de-
 mand,

Or murd'rous battle dyes the ravag'd *land* ;
There fix'd the scourges of Alcinoüs' pow'r :
 Erelong their monarch threats destruction's hour !
 Alcinoüs rushing checks the rapid foe ;
 His—each ingenuous art the scene of woe
 To bind in willing concord ! such the peace,
 Fair Colchian princess, from the sons of Greece
 Thy blandishments would lure, fell terrors seize,
 Thou clasp'st with thrilling hands * Areta's knees.

And

* Arete in the original is represented wife of Alcinoüs. Upon the fable of the *unnatural* conduct of *Saturn* to his father Cælus, reference may be had to the *former* deity in his usual *character* of time, whence may seem to have arisen an idea of the sickle so constantly placed in his hands. Perhaps some change in calculation, with regard to time, some computed variation of the Grecian calendar, or otherwise, may induce

us

And, “ Oh ! attend ! a suppliant’s pray’r attend !
 “ Snatch’d to my fire, and rest of ev’ry friend,
 “ To Colchos doom’d ?—thyself of human race,
 “ With gen’rous pity thou, oh ! queen, can’st trace

us to surmise, that reckonings, formerly established, from a turn in the system of affairs in which Greece was materially interested were abrogated for others. The sickle may originally be esteemed to have been placed on the principles of husbandry and agriculture in the hands of our *old Italian*, ruler of the Roman ‘ Saturnia Regna,’ (for Jupiter is recorded to have played the same trick to *Saturn*, with which this harsh *exciseman* had before treated his father *Cælus*!) and from such possession Ceres consistently applied for it to her own design of promoting cultivation. In the act itself committed against poor Saturn real history may seem contain’d. Saturn and Ceres alike direct us to Titanian ambition ; to a picture of those various prevailing passions, which by their conquests over the quiet admonitions of reason have, from the fall to the present moment, compassed every mischief repeatedly encouraged, though repeatedly complained of by the world. By the censure of these passions, I mean their wanton abuse, though for due employment of them we are indebted to Providence, who emplanted them in our nature, the subject of the Titanians has been explained to the glory of our holy religion by a masterly writer, in the commendation of whose eminence I have frequently confer’d honor upon myself. By this violent exertion of children against their fathers we may perhaps be satisfied to conclude, that the period was put to their civil dominion, and that the fathers thus incapacitated from raising up kindred rivals against their existing sons were moreover banished from their kingdoms. At this was punished in this severe manner for his intercourse with the wife of Saturn. No inconsiderable part of Jewish legislature related to the subject of incapacitations, similar to these inflicted upon *Cælus* and Saturn.

“ Wayward humanity ! th’ impassion’d mind
 “ Too rashly springs, where clouds of error blind ;
 “ Such thy Medea’s path ! thou source of light,
 “ Witness, I wooe not love’s unhallow’d rite ;
 “ * Night wand’rer of mysterious brow, attest,
 “ I join’d these strangers with reluctant breast ;
 “ Fell terror wing’d me from my native clime ;
 “ I fled from danger, and avow the crime.
 “ What other will remain’d ?—my virgin-truth
 “ Pure, and untainted as in earliest *youth*
 “ *Wrap’d* in a father’s dome ; thou know’st my
 “ pain ;
 “ Soothe to my cause the partner of thy reign :
 “ Long life thy blessing with the prosp’rous hour,
 “ May children boast thy realm’s unconquer’d
 “ pow’r !”

Thus humbled in the dust she weeps ; the friend,
 The warrior sweetly sued the strain attend ;
 “ Illustrious heroes, for yourselves alone,
 “ So low’rs th’ embattled toil, I heave the moan ;
 “ By me, *those* oxen to the yoke ye bound ;
 “ By me, *that* iron harvest of the ground
 “ Your valor reap’d ; by me your bosoms burn,
 “ Woo’d to Hæmonia’s smile the fond return.
 “ Snatch’d from my Colchos, and of parents rest,
 “ What gleam of hope to me, and mis’ry left.

* Hecate, the daughter of Perseus is expressed in the original.

“ By

“ By me each comfort of your native seats !
 “ Each rapt’rous eye the father, mother greets !
 “ Urg’d by some god, from honor’s radiant way
 “ With alien hosts my hated sorrows stray.
 “ Yet oh ! your plighted oath, your faith revere !
 “ Avenger of the wretch Erinny’s ear
 “ Is ever open ! heav’nly anger dread,
 “ If to a fire resign’d the daughter’s head,
 “ To insult doom’d--to death !—th’ embattled wall,
 “ Nor shelt’ring fane,—yourselves alone I call.
 “ Relentless, cruel who behold the scene !
 “ A princess suppliant to a stranger-queen !
 “ Stretch’d her wild hands, no counsel in her soul !
 “ —There was a time when valor’s gen’rous roll,
 “ Each warrior panting for the prize, defy’d
 “ The world of Colchians, and their monarch’s pride !
 “ But whence those deeds of prowess lost to view,
 “ When these divided from the rest pursue ?”

Fond to relieve, as yielding to the pray’r
 All, all inspire oblivion of her care ;
 The sharp spear brandish’d, unapall’d they stand ;
 Unsheath’d the falchion glitters in their hand ;
 Theirs ev’ry aid to boast !—’tis virtue’s claim !
 Their cause is glory, their resolve is fame !

While flows the converse from each sadden’d breast,
Thyself, and occupations sunk to rest
 Welcome the shades of night, all nature knows,
 Oh ! *man*, the happier moments of repose ;

Not so the virgin ! slumber from her eyes,
And quiet from her bosom rudely flies.

Thus watchful 'mid the gloom the housewife's zeal
Spins the quick thread loose-trembling o'er the
wheel,

Clasp'd to whose side th' accordant offspring mourn
A widow'd mother, and themselves forlorn ;
Adown her cheek the tides of anguish flow
Whelm'd in the depths of unremitted woe ;
Emblem of her, whose beauties bath'd in tears,
Whose heart affliction's sober liv'ry wears.

Wrap'd in his palace-walls the monarch sought
The custom'd chamber in a maze of thought ;
His bride of spotless virtue joins thy theme,
Oh ! Colchian princess, ere the midnight-dream ;
And thus to pity's lore her accents move
The youthful husband of her virgin-love.

“ Friend of my vows, oh ! burst the Colchian
“ chain,

“ That threatens the royal fair ! 'tis Minyas' train

“ Demands thy succor ! to our fav'rite isle

“ How near lov'd Argos' and Hæmonia's smile !

“ Not such Æëtes to our records known,

“ And yet unseen the ruler of the throne ;

“ While she, sad princess, (thou the suppliant
“ blest !)

“ Has thrill'd these heart-strings with her deep dis-
“ tress ;

Oh !

“ Oh ! lead the wand’rer from a fire’s alarms !
 “ —Much she hath err’d ! her guilt th’ envenom’d
 “ *charms* ;
 “ Gifts to the chief they crush the monster ire ;
 “ And thence (for ill their kindred swarm inspire,
 “ Such, error’s fertil course !) in flight she drowns
 “ The crime, here shelter’d from a father’s frowns.
 “ HE (Fame reports !) has pledg’d his faith—his
 “ life,
 “ Return’d to crown the virgin in the wife !
 “ Nor thou, my sov’reign, by th’ unworthy choice
 “ With perj’ry load his oath’s ingenuous voice ;
 “ Ne’er to th’ avenging fire a daughter yield :
 “ What parent’s smiles would filial error shield !
 “ Such * from the friend, and father, mis’ry’s state !
 “ Nymph of the many-blooming form, thy fate !
 “ Thee * Danaë, thus a fire’s resentment bore,
 “ Amid the fullen ocean, far from shore !
 “ *Pierc’d* by the brazen spur, unmanly spite,
 “ * Thou from a daughter wrest’st the visual *light* !
 “ Still

* ‘ Nycteus father of Antiope ’ (saith the scholiast !) ‘ of
 whom Jupiter being enamor’d transformed himself into a
 satyr and enjoyed her. She fled from the menaces of her fa-
 ther to Sicyon, and when delivered of Zethus and Amphion
 placed them in Cithæron under the care of an herdsman.
 Nycteus died soon after of grief.’ Concerning Danaë, the
 scholiast refers us to the ancient story from Pherecydes, that
 ‘ Acrisius married Eurydice of Lacedæmon, from whom
 sprang Danaë ; the father consulted the Pythian oracle on ac-
 count

“ Still doom’d affliction’s victim to complain,
 “ And plunge in horror’s dungeon † grasp the
 “ chain !”

Soothing she speaks, and wins his melting soul;
 Arous’d the dictates of his prudence roll.

count of his disappointment that the child was not male. He was answered, that his daughter would produce a son by whom he should himself perish.’ Then follows the brazen chamber, the appearance of ‘ Jupiter in a shower of gold,’ with the ‘ father’s confinement of herself and son in a chest, and exposal of them to the ocean.’ The last savage parent upon the list is Echetus, whom the scholiast compliments from Homer with the title of exceeding devourer of crude flesh.’ Homer likewise, in his *Odyssæy* B. xviii. ver. 115, places the wretch in Epirus, which specifies that portion (Ἑπειρος) of the Grecian continent, situated between Macedonia, and Achaïa, and in the vicinity of the Ionian seas.

“Ανέχομεν Ἑπειροῖδῃ

“Εἰς Ἐχέτου βασιλῆα, βρότων δολέμιστα παῖτα,

Thou worst of mortals ‘mid Epirus’ reign
 Shalt join this miscreant to thy subject train.

The words are placed in the mouths of Penelope’s suitors, expressing their contempt of Ulysses, immediately before the contest between that hero, then unknown, and the ‘ sturdy beggar ’ Irus.

In the same book, ver. 85. This Echetus is described as a monster;

“Ὅς ῥα πὸ ῥῖνα τάμνησι, καὶ οὖατα κλεῖ χαλκῷ.

† The original is very strong; αλιτρεύω, molo; it is no other than barbarity itself, applied to a living object,
 ‘ Grind the face of the poor.’

“ Arete,

" Arete, yes ! these Colchians from my coast
 " Our arms could banish, and release the host,
 " Whose care, the maid, we love ;—yet Justice
 " awes,
 " And pious rev'rence of th' eternal laws !
 " But why *Æëtes*' menac'd frown despise ?
 " Their cause it fits not ; if *Æëtes* rise,
 " *Whose* pow'r transcends his own ? destruction's
 " war
 " To Greece may wing, for vengeance travels far
 " Now hear the fix'd resolve, that mans my breast !
 " Nor truth be veil'd ! oh ! hear it, as the best !
 " Hence be the will the virgin's filial charms
 " To keep injurious from a father's arms !
 " Her faith if Hymen's social fetters bind,
 " Those charms, an husband's, be to him resign'd
 " And should a mother's burden grace the bride,
 " The helpless infant be to foes deny'd * ! "

He

* The foregoing examples of 'ingenious malice' may be aptly contrasted with the temperate conduct of Alcinoüs; the author not improbably thus designed them. The first are a mixture of injustice and violence; the last is the fountain of *Justice itself*. We have been recently aggrieved by instances of children rising against, and inflicting punishments upon their parents; still more recently of parents exercising as whimsical cruelties against their children. The present rule of action becoming other characters besides those of heathen principles admits not the violation of a father's, or of an husband's rights, and promises protection to infants; and the reason weighs equally with the sentiment, 'reverence of the

He ends ; and softly sinks to sweet repose ;
Full through each thought her cautious counsel
flows ;

She

the eternal laws enjoined by divine authority.' From this consideration we may understand an opinion, before submitted, to be confirmed ; that they, who were actuated by a spirit inhospitably severe, even independently of connection in point of kindred, as in these later instances of reciprocal vengeance from father to child, and from child to father, set up their standard against the gods of their country. In the ages of barbarous heroism, when rapine, debauchery, and every excess of uncontrolled passion characterized national eminence, such atheistical dispositions could not fail to have abounded. The severities of Nycteus, Acrisius, and Echetus, were meant in defiance of celestial will ; that of Acrisius in particular, who was acquainted by his daughter, that Jupiter was father of the children, whom she had lately borne. It may be however after all apprehended, that these fathers acquitted themselves conformably, if we take an historical survey of these matters, with the laws of their respective countries ; laws affixing certain punishments to certain crimes in every state emerging into order, and civilization. If we take the conduct of father to child, and vice versa, in a view merely political, may we not advert to the jealousy (that equivocal passion, which once inflamed burns with a lustre rarely extinguishable in the most generous bosoms) festering in the vitals of heathen antiquity ? This passion, spur'd on by ambition, is the source of distractions prevailing most where affection should be most extended. A species of *frenzy* well known, while the *fit* is *in force*, to profess extreme abhorrence of those, whom every tie of reason and *connection* directs us more cordially to esteem. Stepmothers (a proverbial title for the most abandoned criminals of ancient periods) aggravated too familiarly the father against his child. Hence we read the bloody records of perjury, and dishonor, of private accusations, and public carnage, (for the most infamous
cause

She quits the nuptial couch, along the dome
 Sprung from *their sleep th' attendant vassals roam*
 'True to a mistress' smile, her whisp'ring voice
 The herald summons ; this, her sov'reign choice,
 Ingenuous artifice, that Jason's love
 Wrap'd with the fair the nuptial rapture prove !
 In vain were woo'd Alcinöus' will ! 'tis pass'd !
 " If yet, he cries, the virgin moment last,
 " Seek she a father, her's the nuptial heart,
 " No force compels their wedded loves to part."
 She spake ; and issuing thro' the chambers' round
He wafts to Jason's ear the welcome sound
 Of spotless counsel ; in embattled pride
 The watchful warriors by the vessel's side
 Hail the fond tidings ; where the city-tow'r
 O'er hangs the port, he speaks the nod of pow'r ;

cause never fails to have its advocates !) and lastly of convul-
 sions, frequently unclosed but with the destruction of states.
 As if from the precise *point*, in *which* passion has once *crossed*
 reason, the two *lines* gradually continued to enlarge their se-
 paration !

' Soldier, I had arms ;
 ' Had neighing steeds to whirl my iron cars,
 ' Had thrones, dominions ; dost thou wonder, Roman,
 ' I fought to save them ?'

Thus sings our expressive bard, in the person of Caractacus,
 addressing his Roman conqueror ! and the latter, had he
 known the 'happier talent' to conquer himself, might as
 consistently have asked his captive, how he could wonder in
 his turn, that a Roman should fight to obtain them.

Each

Each heroe kindles, as the strains inspire
 The theme congenial with his soul's desire.
 Mix'd the full goblet to the pow'rs divine,
 A tribute due, the victim to the shrine
 Borne with accustom'd rite, at once they spread,
 'Mid night's deep gloom, the virgin's genial bed,
 Spread in the cavern Macris' favor'd seat,
 Sage * Aristæus' joy, the honey'd sweet

Who

* The history of Aristæus is with all the elegance of mythological erudition described by the scholiast in his remark upon ver. 500. orig. under the article of Etesian gales, B. II. As to Ceres, who seems from the mention of her favorite Macris to be interested in the legend of Aristæus, Sir Isaac Newton informs us, that she was 'a woman of Sicily, who, in seeking for her daughter lately stolen, came into Attica, and there taught the Greeks to sow corn,' A^d. ante. Christ. 1030. She first taught the art to Triptolemus, the young son of Celeus king of Eleusis. 'Hence,' continues that writer, 'she was deified after death.' And hence, it may be added, her mysteries derived their original celebrations in Eleusis; however, in subsequent periods, abuses might, as usual with all religious heathen ceremonies, have crept in, and added a more solemn gloom of horrid significancy to rites, the more studied concealment of which became requisite from the intrusion, and increase of such abuses. The theft of the daughter of Ceres was congenial with the plundering spirit of mythological adventure; the more literal part of the story is a compliment to Sicily, the fertility of which was proverbial, as well as sovereignly useful to the continent of Greece. Phæacia likewise abounded in fruits of the orchard; a figure (particularly if we form our sentiments upon the present episode of Alcinoüs) of the prosperity arising from harmony of government. This country, we may reflect, spontaneously

Who cull'd industrious, and, invention's toil,
 From the rich olive *form'd* the treasur'd spoil;
 Thy offspring, Godhead, sprang from Nyssa's plain
 * Her fondness fosters 'mid Eubœa's reign,

His

taneously produced its fruits in luxuriant abundance; a felicity alluding to the enjoyment of every blessing by a people, where the sovereign, like Alcinoüs, is a model of civil virtues.

It may be satisfactory to observe, that Sir Isaac Newton's computation of ancient periods of Greece is reconciled by the scholiast upon Homer, added to the authority of the most indefatigable Barnes; who (as Dr. Harwood, in his *Catalogue of Classical Editions*, acquaints us) 'spent his fortune in his edition of Homer.' These agree, that Echetus, Alcinoüs, and Arete all survived beyond the destruction of Troy from the days of the Argonauts. Troy was taken, according to our excellent mathematician, in the year before Christ 904: thirty-three years after the commencement of this expedition. Alcinoüs is described by Apollonius in the bloom of youth, when the Argonauts are greatly advanced in their return to Greece; and himself, with Arete his wife, no less than Echetus, may in the course of nature be consistently understood to have survived, till the return of Ulysses into Ithaca.

* Macris received and nurtured Bacchus, says Hoelzlinus, in the region of Eubœa, after he had been struck with lightning. This perhaps may appear rather a strained comment upon the passage of the text. As to the Eleusinian mysteries, they are authentically concluded by Sir Isaac Newton to have been ceremonies instituted in honor of the personage, who infused a spirit of agriculture into Greece. From the labors of the field the primary accommodations to the subsistence of mankind are evidently produced; no wonder that the superstitious Greek termed the visible effects of such labor supernatural; this superstition prevented them from imputing the effects

His parch'd lip cheering with mellifluous dew,
 When Hermes from the flames the victim drew ;
Indig-

effects to their genuine cause, the divine unity ; to the purity of whose nature, and to the sublimity of whose operations they were strangers. The corporeal and ostensible author in their enthusiastic ideas, the improver in historical consideration of the plenty and comforts arising from cultivation was deified. Eleusis is recorded to have made the most effectual and rapid strides in this branch of civilization, at once beautifying the appearance of the earth, and promoting the welfare of its inhabitants. The Greeks could not fail to see, and to be conscious of the blessing, and a mysterious devotion was the tribute to Ceres for these services, conveyed under a veil of mystery, in as much as they could not account for the progress of nature from the seed sown to its maturity in the ear.

Such consideration purged from its impurer mixtures would be no bad lesson to our deistical buffoons in *logic*, *metamorphosing* the unprincipled divine into the sophistical lawyer, when they argue that more internal mystery 'the connection of soul with body.' How (cry they in triumph!) can we reconcile such connection between existences in their natures so contrasted, as flesh and spirit?—How can, we may reply, a connection be reconciled between a clod of earth and a grain of corn? Sensible experience instructs us, that this grain becomes vivified by a due adhesion to the clod; but from what *principles* may it have pleased divine Providence gradually to add to its stature, till it produces a multiplied portion of the very same grain, from which the stalk itself, and root, were primarily derived? Our acute deists would be little contented to remain without 'bread' till they could philosophically determine the separate stages of its process from its origin in the seed, to its perfection from the oven.

The existence of soul with body is evinced by the very capacity of reflection; if man reasoned from matter, the speculation upon his mental faculties would be solely adapted to the
anato-

Indignant Juno ey'd the gen'rous smile,
 And banish'd Macris quits her native isle,
 Thence, soft Phæacia, to thy verdure roves,
 And scatters blessings o'er the land she loves.
 Th' imperial couch the ready handmaids grace ;
 The hide refulgent o'er its folds they place,
 Illustrious glory of the nuptial hours ;
 Each snowy bosom heaves with blushing flowers ;
 Their steps reflected, as they stalk to fight,
 Such from the Æeey gold the flame of light !
 Though keen the wishes of their eyes, they stand
 Eager to gaze, nor stretch the longing hand.
 These shone, fair daughters of Ægea's flood ;
 These, Melitæia, haunt thy mountain-wood ;

anatomist ; and religion would be unconcerned in the enquiry. But the deist suffers not such a deprivation ; he cannot surely be induced to resign at once his darling natural religion ; neither would his pride permit him to surrender a privilege, to which he only alas ! can lay claim from scriptural indulgence ; that of being ' lord over the beasts that perish.' But with what propriety can man assume such a right, or rather, how can it (I would speak with the most humble deference, where the divine Author of our nature stands in question !) consistently be given to him if he is put upon a level with these beasts ? He possesses (I speak to Christians, at least nominal ones) the most faithful, undeniable records of a resurrection actually seen, and testified by those, who beheld it ; and if he, like a petulant fellow in authority, somewhere mentioned, desires to be satisfied by a personal view of such event, his scepticism, on such view, would be turned into evasion.

Those wooe the darkness of the level grove ;
 To crown their Jason's bliss the will of *Jove* ;
 So pray'd th' eternal *queen* !—the cave of Fame,
Ev'n now resounding its Medea's name,
 Speaks the fond pair with mutual rapture blest'd,
 Wrap'd o'er the couch of love the fragrant vest.
 Now rear the Grecian *host* their brandish'd arms ;
 And brave the myriad-foe to war's alarms,
 For lo ! the gath'ring storm !—*each* verdant head,
 Gay with the wreath's luxuriant foliage spread,
 While Orpheus sweetly trills the genial lyre,
 Thy joys, fair Hymen, choral praise inspire,
 Nor, where thy smiling bow'r, oh ! monarch,
 glows,
 Was Jason's wish to pluck the virgin rose ;
 His bliss suspending, till Iölcös' home
 Resign'd an offspring to his father's dome ;
 Thus will'd the maid !—the luring instant calls ;
 —Thee, many-suff'ring man, what ill befalls !
 Ne'er climb thy * due-feet Happiness' proud hill ;
 Ere clouding woes the fair horizon fill :
 Their dread, while thrilling sweets the moment wing,
 Unratify'd thy faith, Ceraunian king !
 Now orient dawn ambrosial light displays ;
 Night's sullen darkness drops before her rays ;

* Apollonius's *ὅλα πόδι* may seem not improperly rendered
 by Milton's 'due feet,' though applied by the latter upon a
 different occasion.

The winding shores a smiling prospect yield,
 Clear'd from the dews each pathway of the field ;
 A busy noise pervades the street ; the train
 Throng to the round of care the city's reign :
 From far the Colchians rouse th' embattled sound,
 Where sea-encircled Macris owns her bound *.
 True to his plighted faith the king resign'd †
 The promis'd sentence of a spotless mind ;

*Firm**

* The city of Macris was situated, according to the scholiast of Apollonius, ' near the Chersonesus ;' this critic affirms the city to have been placed opposite to that of Corcyra, and that the Abantians, its inhabitants, after the destruction of Troy gave to it the name of Macris. Eubœa was situated between Attica and Thessaly. The Argonauts are now in the vicinity of Peloponnesus.

† This picture of Alcinöus conveys the genuine dignity best suited to a princely disposition. Fixed to the unbiassed laws of equity he disclaims the sordid character of partizan ; no *head* of a faction, and no dupe to an enemy. The survey of the Grecian heroes by the multitude, the curiosity of the women, the religious officiousness of the peasants in their humble offerings, the tributes shed by the virgins of more *ornamental* riches devoted to the *person* of the bride, together with the selection of Orpheus by general observation, and *other* maidens, very naturally desirous to be placed in a similar situation with Medea, these combined objects constitute a scenery, at once pleasing in its simplicity, conformable with nature, and harmonized to the occasion, which the characters are assembled to celebrate. There is an elegant and intelligent delineation of Helen's character in the Iliad, where the heroes of the Grecian army pass in view before the court of Priam, to whom she points out every one by name ; but whatever artful circumstances may appear occasionally insert-

Firm-grasp'd the golden sceptre, right's control,
 Whence o'er the realm the streams of justice roll,
 Myriads of subjects, arm'd for deathless deeds,
 Impatient rushing, where the sov'reign leads ;
 Beyond the walls the curious matrons throng,
 Gazing each heroe, as he stalks along ;
 Alike the peasant quits the rural scene
 (The rumor spread by Jove's eternal queen)
 This guides the tender lambkin, yet *unbroke*
 This of the rescu'd heifer robs the yoke ;
 From those the goblet foams with gen'rous wine,
 The loaded altars teem with smoke divine ;
 Their artful labor'd vests the virgins bear,
 Rich off'rings suited to the virgin's care,
 With gifts of gold, and stores of various pride :
 Wealth's splendid honors to adorn the bride.

Pleas'd as they view the Greek's illustrious race,
 Their form, their habit, and their looks they trace;

ed, as palliatives to her *deliberate* enumeration, which must certainly imply a most study'd indifference with respect to her past conduct, it may be surmised, that neither human nature, or her peculiar situation, can adequately reconcile her manners to the order of society. But in such instances the poets of earlier date adopt perhaps the *contracted* estimation affixed by the governments of which they are members, to the female character, to which indeed poets of all ages have not paid the attention, which prudence and still more, civilization require to be discharged from the supercilious affectation of the other sex.

But

But chief *Æägrus*' son, whose *measur'd* feet
Soft to the lyre the song accordant beat ;
Each virgin mindful of the nuptial joys
To Hymen's sweets her sweetest strain employs ;
Now wafted thro' the dance their circles move,
Nor cease the music's voice *apart* !—thy love,
Junonian teacher, bids *Areta's* heart
The sager counsel of her lord impart.

' His word was pass'd, th' eternal seal of right ;
' The solemn nuptials, stamp'd with pure delight,
' Irrevocably fix'd !—triumphant still
' No terrors shake his soul resolv'd of will ;
' His soul *Æëtes*' vengeance ne'er can awe,
' Whose rule is conscience, and whose oath is law.'

Fond Colchians ! boldly to the fight who strode !
' To guard his sacred rights the sov'reign nod,
' Or quit the shelt'ring port its dread command.'
—Their king's resentment checks the shudd'ring band ;
With suppliant vows their giddy hate they cease,
And sue the mutual ties of lasting peace.

There gen'rous ease for rolling years attends
The hosts incircled with Phæacian friends ;
Till the fair fruits of *Ephyra's* embrace,
Thy lineage, * *Bacchus*, sway'd the subject race:
Thence

* '*Bacchius*,' saith the scholiast, ' was son of *Bacchus*,
or *Dionusus*, and resided at *Corinth* ;' his descendents were
the *Bacchiadæ* ; '*Chersocrates*, one of the *Bacchiadæ*, built
Corcyra, driving out the *Colchians* from that country, and

Thence to th' opposing shore the Colchian speeds
 Fix'd 'mid Ceraunian hights; Illyrian meads.
 Such, Time's progressive roll, the Colchian state,
 Ev'n to this hour each annual vow to fate
 Refounds; in Phœbus' Nomian fane display'd
 The shrines erected by the royal maid *.

these last settled upon the continent.' 'Ephyra,' continues our critic, 'or Corinth, was so called from Ephyra, daughter of Epimetheus. Eumelus was son of Ephyra, daughter of Oceanus, and Tethys. This Ephyra was wife of Epimetheus.' Such is the heathen genealogy! The candid reader is requested to excuse an inaccuracy in the editor's annotations † upon Pindar's 4th Ode Pyth. there placing Eumelus amongst the Argonauts, which is at least not agreeable to Apollonius; perhaps he likewise ought to submit his apology for a conjecture, seemingly ill-founded, concerning Labdacus, son of Cadmus, in the argument of another ode of the same publication. He professes himself not 'felix errore suo;' the confession of a fault is his boast.

Oricum and Nestæi are inserted in the text of Apollonius, which the version has rendered the Illyrian meads; the settlement of the Colchians in these two places describes the primary colonization of the country of Illyricum, as known to Greece.

* We may observe, from the offerings to the Destinies expressed in the foregoing passage, that the Greeks derived that portion of their superstition altogether from Egypt. Medea likewise, we learn, erected altars to the nymphs of Phæacia; for thus I understand the text with the scholiast, who affirms, that Medea's altars were erected to Apollo Nomius, in commemoration of the decision of Alcinoüs conformable (*νομιῶν*) with the genuine laws of hospitality.

† Pythian, Nemean, and Isthmian Odes of Pindar, 1778. Doddsley. 4to.

From thee to Minyäs' race, Alcinöus, spring
 Those hospitable gifts, which grace a king ;
 Yet more Arete yields ; the vassal-train,
 Medea, tend thee from Phæacia's reign †.

Six orient morns were fled ; the parting host
 Forsake with gently-breathing *gale* the coast,
Boon of indulgent Jove ; the breezy pride
 Far wings the vessel o'er the foaming tide ;
 Nor yet the Fates resign Achaïa's foil,
 Till Libyan borders show'r affliction's toil.
 Ambracia's wide-embosom'd bay, the vale
 Of Cretan beauty, with expanded sail,
 And each contracted isle in order pass'd,
 With proud Echina's tow'ring cliffs the last ‡,
 Pelops, thy earth they hail ; the mountain surge,
 Upheaving as the frantic tempests urge,
 Nine fullen nights, nine slowly-ling'ring days
 Wafts them, where Syrtis o'er the perilous ways
 Rears her stern front ! lodg'd in her dreary womb
 Still meets the mariner absorb'd his tomb.
 Around, the rude marsh spreads ; the wastes around
 O'ergrown with moss, the dashing waves rebound ;

† The original specifies twelve.

‡ It may perhaps be almost needless to describe this cluster of earthly *warts* to have been situated in the Ionian sea, not far distant from the mouth of the river Achelous, which divides in its farther progress the regions of Ætolia and Acarnania, part of Epirus.

Wild region lost in sands nor reptil feeds,
 Nor hoarsely-screaming bird of ocean breeds ;
 Th' impatient tide (full oft the billows' course
 Quick-rushes from the soil ; with fullen force
 Full oft returning bursts the thunder's roar,
 And madden'd ocean riots to the shore.)
 Heaves far, scarce-moisten'd by the scanty flood
 Th' embosom'd keel, nor there the warriors stood,
 || The bark they fly, th' expanded wilds pursue
 Ev'n to th' horizon's edge ; Despair's fell view

|| Apollonius by this flux and reflux of the tide could only mean the superior impetuosity, with which its return to shore was accelerated above that, which the Argonauts had usually experienced in other parts of their voyage. Apollonius is placed too familiarly with poets of mediocrity. Hitherto in point of *general* reputation, to the dishonor of classical taste and erudition, it may be granted ; but does this mediocrity allude to defect of variety ? if equality is reproached under that vague appellation, his subject, it may be answered, evidently required it. This equality is surely obviated by rich scenery of episodes, by similes, natural and animated, and by the introduction of various manners from the savage Amycus tyrant of rocks and mountains, to the firm, but composed Alcinous, the father of a people bless'd with harmony, and lord of a country surrounded with the smiles of nature. With this last picture of happiness how poetically contrasted are the *present* scenes of desolation to the man, and disgrace to the warrior ? I confess myself disposed to a repetition, that the want of animation imputed to our author has principally arisen from the fire and fury prevalent in the very subject of his master Homer's Iliad ; which till *later* years has dazzled the reader ; and prevented his relish of beauties abounding in the milder Odyssey.

The

The scene of barren wretchedness, where stray
 No soothing streamlets, nor a path-worn way
 Associate greets, nor shepherd's bleating fold :
 The hopeless realms eternal silence hold.
 Each deals th' afflictive question ! " Whence this
 " form

" Of savage earth, where heav'n's relentless storm
 " The Wretched seats ? in conscious virtue great
 " Oh ! that surrounded by the rocks' rude fate
 " Dauntless the course were ours, thou palsying
 " dread

" Peril's sure harbinger, high Jove may spread
 " The track, which glory spurns ; our doom to die,
 " Content ! if Heav'n the gen'rous deed supply.
 " But here, what art thou, valor ? *here* distress'd,
 " A puny interval of sickning rest
 " Fetter'd by adverse winds, how fruitless worth,
 " While frown these deserts of unbounded earth !"
 Thus clos'd the converse ; wrap'd in thoughtful
 woe

At once Ancæus' solemn accents flow.

" Ye train, for death prepare, of deaths the worst !
 " Ours ev'ry ill by cold despondence nurs'd !
 " For whither fly ?—Yet a few transient hours,
 " This solitary scene destruction low'rs,
 " If breathe the rude blasts from the tide-worn
 strand !

" Ev'n now where'er I gaze, the heaths of sand,
 " Our

“ Our fleeting residence, usurp the main,
 “ Whose waves scarce streak the melancholy reign.
 “ Erewhile far-toss’d from earth’s incircling round
 “ Our Argo wreck’d, wreck’d in the gulph pro-
 “ found,
 “ Had perish’d ; but upheav’d the billowy tide
 “ Wing’d o’er the sea sublime her daring pride ;
 “ The tide now issuing to the central deep,
 “ While scarce th’ unnavigable waters keep
 “ The scanty-moisten’d soil ; nor hopes prevail,
 “ For such I deem, to speed the parting sail.
 “ Another guide the helm ! of happier skill
 “ His arm the pilot, whose ambition’s will
 “ Seeks the stern rudder’s rule ;—yet Jove disdains
 “ Ease to our toils, and comfort to our pains * !”

Tears

• The phlegmatic ‘ sang-froid ’ of the Dutch hath in some opinions been construed intrepidity. We hear of *those* navigators, who possess a doziness of reflection, which diverts every consideration of danger. The story goes, that some of them, though acquainted with the Goodwin-sands, have caroused themselves amidst that waste of horror, while the tide was *out*, and like stupid bravos continued thereon, till the reflux of the sea prevented their re-embarkment. Our Argonauts apparently ignorant of the *real* danger attending a similar situation esteemed the long absence of the ocean (more tedious in proportion to their ardor of retreat !) a sign (or to speak ‘ à la Gréque ’ an omen) of their incapacity ever again to set sail. The mere flux and reflux of the tide must have been familiar objects of the mariner’s attention before the days, for which the Argonautic expedition has been more authentically fixed ; but the quicksands, on which our adven-
turers

Tears trickled as he spake ! each warrior lent,
 Vers'd in the deep, the murmur of consent ;
 No more their bosoms free-born courage trace,
 An icy paleness shadows ev'ry face.
 As ghostly semblances of human clay
 Bend through the city's round their wretched way,
 When wide-destroying pest, or hosts in arms,
 Or storm in thunders menace wild alarms,

turers were now placed, seem to be so strongly delineated by Apollonius in point of horror to every separate warrior, as scenes before unknown to the Grecian voyager. Self-preservation appeared 'quite shut out,' and an ignominious death their inevitable portion. It is but justice to our poet to assert the propriety, and elegance of the speech placed in the mouth of the much disturbed Argonaut. A reader, bless'd with sensibility, no less than actuated with the spirit of glory pervading heroism, cannot fail to mark the several attitudes of the speaker, and those of his anxious auditors, whilst he feels an interest in their behalf.

' Si pereo, manibus hominum periisse juvabit,'

sings the Mantuan, who in the address of Æneas during the violent storm raised by the artifices of Juno seems indebted to the present passage of Apollonius. The mournful solemnity with which a simile peculiarly corresponding fills the returning sympathy of attention in every aggravating circumstance of distress, merits a regard due likewise to the general farewell of the warriors, not communicated by words, but by a compressed union of hands, and to their separate retreat to rest, if it could be termed such in their state of thirst, of hunger, and despair. The close of the whole dreary picture with the melancholy attendants of Medea, in which two concise comparisons are elegantly interwoven, is the finest effort derived from a knowledge of human nature.

Whose

Whose wasteful riot o'er the rip'ning spoil
 In ruin whelms the gen'rous oxen's toil,
 When the griev'd image in religious mood
 Sweats at each writhing pore, and drops with blood,
 When deep ton'd murmurs through the fane affright,
 And noon-tide radiance sinks at once to night,
 Spangling heav'n's canopy with stars; the strand
 Thus on its melancholy length of sand
 Receives the pensive statues of despair;
 While the dun eve o'erhangs the fullen air.
 Clasp'd in each others hands, stern union's show,
 Full from their cheeks the gushing torrents flow,
 Thence ev'ry wretch apart retires to roll,
 Stretch'd on the beech, the horrors of his soul.
 To each his wayward couch, as sorrow led!
 Sad heav'd the mantle's honors o'er their head,
 In thirst, in hunger, ling'ring dawn they wait,
 Nor Hope their prospect, but the stroke of fate.
 Far from the host the virgin circle sigh,
 Æëtes' daughter, fix'd with thee to die;
 As from the *steep* the feather'd orphans fall
 Riv'n with huge rent, shrill!-plaints their piteous cail;
 As tune the swans their melody of note,
 While down the sweetly-flowing * stream they float,
Soft

* The river expressed in the original is Pactolus; river of Lydia in lesser Asia. The picture of Lydia as delineated by the earlier Greeks in allusion to its first settlement is drawn
by

Soft murmurs swell the dewy meads around,
 Each trickling brook responsive to the sound ;
 Dishevel'd

by the pencil of fable ; fable and antiquity are synonymous in Grecian, and, it may be asserted, equally synonymous in the profane traditions, (for such authority must finally conclude our researches into events buried in obscurity) of every nation ; fable is here, if not the essence, yet a principle almost necessarily inherent in tradition. The traces of tradition are usually very languid, and the spirit of invention (the natural working of the human mind) supplies its place ; when that spirit fairly exerts itself, who shall prescribe its bounds ? The ancient Greeks are very fond of allusions in their poetry, and indeed in their histories (as *poetical* in the dereliction of truth, as the strongest efforts of imagination) to the splendor of † gold. This metal so richly blazoned in the fanciful records of Lydia, may perhaps, stripped of its surrounding dross, be melted down into the sober coinage of genuine history. Gold implies abundance, and may, from the plenty with which Lydia was blessed, be esteemed an appendix to the treasures of nature. Such may be the figure of the outline ! Abundance too frequently hurries the possessor into luxury ; and here the parallel between Phæacia and Lydia are certainly at an end ! I mean as Apollonius has described the former. Perhaps the former country was the first which exchanged gold with those, who occasionally traffic'd upon their coasts, as far as the Greeks were interested. On this idea the door of luxury was already open'd. The Lydian whetstone may imply a more advanced progress in civil arts. Lydian measures, less anciently characterizing their taste for poetry, music, and the softer engagements of

† The curious admirer of classical deductions will receive pleasure from an attentive examination of Mr. Bryant's new *Analys. of ancient Mythol.* on this subject, where he, with the ingenuous erudition for which he is distinguished, deduces *χρυσός* from *κρυός*.

Dishevel'd in the dust their tresses' bloom,
 The virgin woes thus pierce the midnight gloom.
 There all-devouring death each loftier name
 Had snatch'd inglorious from the voice of fame,
 The warrior crush'd, ere clos'd his gen'rous toil,
 But ye, avenging heroines, Libya's soil,
 Soft pity's errand, for the host resign'd ;
 And freed from mis'ry's load the palsy'd mind.

the mind, evinces their more luxuricus effeminacy ; for talents of this species, however ornamental to their possessors, and conducive to the heartfelt enjoyment of social felicity in individuals, rarely become the familiar inmates of public entertainments, till the reputation of the people at large is seduced from the spirit of laborious exercise ; and it is perhaps the exclusive privilege of our own nation to furnish in the same character the ingratiating politeness of the gentleman, and the intrepid firmness of the hero. The tale of Candaules, however readily we allow for wild exaggerations, must surely direct us to the real disposition of the age in which he lived, and the country over which he reigned. In this tale of indelicacy the wife and her gallant conspire against their king her husband, and as a finishing stroke of infamy, assassinate whom they had abused. Dear revenge upon Candaules himself instrumental to the *debauchery* of a wife, whom he had taught to despise him ; a speedy consequence of which was, to injure him with the very man, before whom his indiscretion had been played off. The Persians are represented not in so profligate, but seemingly in a dissipated light, by Maximus Tyrius, who acquaints his reader, that they transacted business of state *over their cups*. Our recent *patriots* resemble the Persians in this respect ; though *their* Bacchanalian festivity has been indulged to *unsettle*, rather than to *settle* government ; and these *patriots* differ in another point from the Persian ; for *they* will *not* adore the *sun*. Max. Tyr. Dissert. 28.

Your

Your task of old, when glitt'ring Pallas sped,
 Arm'd for the battle, from a father's head,
 With smile accosting in Tritonia's wave
 * The 'dauntless child' benevolent to lave!

'Twas at the hour beneath the noon-tide ray
 When panting Libya mourns the flame of day,
 Around the chief the fav'ring matrons stand,
 Slow rais'd the shelt'ring veil with gentle hand.
 His eye averted from the sacred train
 Avows a rev'rend awe; their soothing strain
 Flows to his pangs alone; "ah! why, oppress'd,
 " This fix'd despondence of a manly breast?
 " Your claim we knew the fleece's radiant pride,
 " Your toils of ocean, and of earth defy'd,
 " Each peril baffled, and each deed display'd,
 " While through the stormy surge your ardor stray'd.
 " 'Gainst human woe behold th' unfailing shields,
 " Guides of the flock, and guardians of the fields,
 " Great Libya's offspring, earth's protective pow'rs,
 " Th' avengers'—yet, away th' afflictive hours!
 " Jason, arise! awake thy sons of war!
 " When ocean's queen hath loos'd the rapid car,
 " Neptunian glory, rites celestial pay
 " To this fond mother, o'er the wat'ry way

* The dauntless child
 Stretch'd forth his little arms and smil'd.

Mr. Gray's First Pindar. Ode.

Your

“ Your host through perils in her † womb who bore;
 “ So shall your wishes greet Achaïa’s shore !”

They spake ! each form though veil’d from Jason’s
 view,

His ears the music of their voice pursue * ;

Awhile with anxious glance he gaz’d around.

And fervent thus, resealed on the ground.

“ Propitious hail ! hail, venerable host !

“ All hail, blest’d visitants of horror’s coast !

“ Yet oh ! (unconscious of the dread decree,

“ Which bids on Grecian plains our souls be free,

“ To meet my council’d friends my wishes burn)

“ Oh ! grant some omen of our fix’d return !

“ Where § many weigh ’tis wisdom.”—from the bed

“ Wing’d to th’ associate youths his clamors spread,

“ The squalid bed of dust ; his lordly reign

“ As seeks the monarch of the sylvan train,

“ Hills, forests, tremble to his thunder’s ire :

“ Despondent fears the lowing herd inspire,

† The Argonauts, though they paid adoration to Minerva, who built the Argo, have not through the former parts of the poem been intimated to discharge a similar attention to the divine structure itself. The speech of the Libyans may seem indirectly to tax them with ingratitude for such omission.

* The meaning of the original seems to be that these Libyan personages, though invisible, were certainly very near to Jason, from the sound of their voices in his ears.

§ The text may be consistently rendered ‘ in the multitude of counsellors there is wisdom.’

“ Chil’d,

“ Chill’d the scar’d herdsman !—all in heart rejoice,
 “ Confess’d, nor horror their’s, his darling voice !
 “ Slowly, with look that loves ‡ the ground they
 “ stalk,
 “ Around the ship he guides the fullen walk,
 “ Seats ’mid the virgin sighs, and thus proclaims :
 “ Friends, warriors, hear ! three heav’n-descended
 “ dames
 “ Address’d my sorrowing heart ; their necks of snow
 “ Gave to the beauteous waist the vestment’s flow,
 “ A wild goat’s ample hide ! in virgin-guise
 “ Serene they hover’d o’er my care-worn eyes ;
 “ Soft rais’d the mantle o’er my head, they call,
 “ Arise, oh ! chief ! the council claims you all !
 “ Hence ! to your parent-bark the rites perform,
 “ Whose womb hath wrap’d you from each hostile
 “ storm,
 “ When ocean’s queen hath loos’d the foaming steed,
 “ Loos’d from her husband’s car,” “ such accents
 “ lead
 “ To doubt mysterious ! — self term’d Heroine
 “ band,
 “ Avengers, and the seed of Libya’s land,
 “ To them on ocean, earth, our sufferings known.
 “ At once the strain they cease ! I—left alone,

‡ “ With leaden eye, that loves the ground.”

Mr. Gray’s Hymn to Adversity.

“ No more their image trace ! the shades of night,
 “ Or cloud intruding snatch’d them from my
 “ fight.”

He spake ! the hearers struck with wonder gaze :
 To Minyas’ race a sudden scene displays
 The form portentous, form of Ocean’s birth ;
 A courser’s size enormous springs to earth ;
 Firm tow’rs his chest ! his main, that floats in gold,
 Sports o’er his arched neck, the billows roll’d
 Dash’d from each limb quick-throbbing ; in his
 course

Rush’d the swift rival of the tempest’s force.
 Glad Peleus hail’d the sign, and thus began :
 “ At once my thoughts the car of Neptune scan
 “ Loos’d by the bride he loves, the mother mark
 “ Unerring emblem of the sacred bark ;
 “ Ourselves the children in her womb she bears
 “ For us her long, her ling’ring load of cares.
 “ This parent yet our arms untam’d by toil
 “ Firm will exalt ; within the sandy soil
 “ Our guide the rapid courser ; through the gloom
 “ Of earth to pierce not his the solemn doom,
 “ Yet points his step (nor, Hope, thy flatt’ry
 “ vain !)

“ Some bay conducting to the subject main *.”

He

* *καὶ οὕτως* can be construed only in my idea as an allusion to the passage from the lake Tritonia, by which the Argonauts, ver. 1539, following the direction of Triton in the form of

He ends ! the council pleas'd ; th' instructive Muse
 By me, far humblest of her train, pursues
 This wond'rous record ; from the voice of Fame
 To truth assign'd, that ye, who caught the flame,
 Beaming ' full royally ' from thrones of state,
 Great in your courage, in your virtues great,
 Through Libya's desert hights your Argo bore,
 With all her freight of variegated store,
 Clasp'd to your shoulders' unremitting might,
 The twelfth stern day, the twelfth unwelcome night *.

But

of a young man, entered the Euxine sea, ver. 1573. The Euxine flowed from the Ægean sea at one termination through the Hellespont, to the Palus Mæotis ; which I take to be the lake Tritonia.

Hæc Europam curvis anfractibus angit,

Hæc Asiam ; *Scythicum* curvatus in arcum.

Val. Flac. l. iv. Argon.

* The adventure of the Libyan heroines was adapted to the ideas of martial prowess. They are described in the virgin state, and particularly as we observe their religious instruction at the close of their harangue to Jason, may be esteemed no other than priestesses of Africa. The poet, it is remarkable, hazards the account of this exhibition from hearsay alone, for tradition, to which he alludes, is rarely better founded ; but it is a hearsay handed down to his times as genuine fact. The goat-skins in which the priestesses appeared alluded probably to the 'insigne' of Libya. But why represent scenes altogether incredible ? The relation of the Argonauts, who bore the Argo upon their shoulders twelve days and twelve nights through part of the continent of Africa, is fixed upon as the subject of reproach by a writer, who, proud of every frippery record in the vagaries of eastern, plumes himself upon the ri-

But ah! by mis'ry claim'd, what accent flows
 To paint their heart-felt toils, their steady woes!
Such,

dicule of western fancy. 'They,' the Argonauts, saith our critic, 'dragged their Argo all the way over mountains, or carried it on their shoulders, where they could not conveniently sail.' I wish, as a commentator upon *Apollonius*, to confine the stricture to *his own* peculiar history, without entering upon the larger, the almost unbounded field, which furnishes criticisms for a variety of authors. Be it permitted to observe a certain invidious turn in the words of the accusation. 'All the way,' implies too indeterminate a latitude, limited it is true, in the phrase immediately subjoined, to those parts, where they 'could not *conveniently* sail. Mr. Richardson's manner burlesques his reasoning*. He regards not the commendable caution of the *poet*, which precludes a critic from the conclusion, that *he* implicitly credited the fact, and therefore, without farther examination into his genuine principles, he, our orientalist, must be esteemed a *prejudiced* writer. He ought at least to have acknowledged with Addison's Cato;

'The bane, and antidote are both before me.'

Cato.

However to Apollonius alone Mr. Richardson will not confine himself; he introduces the authorities of Diodorus, Strabo, and other later writers, to confirm—what? the absurdity of a description, which their wanton additions have alone rendered absurd. They pursue the imaginary, without attention to the historical idea. Greek enthusiasm has usually been argued in favor of poetical superiority over modern genius, heathen machinery is more aptly displayed in its several branches of mythological romance. I know not how far this superiority, if fairly and rationally discussed, might

* Mr Richardson's Dissertation on Eastern Languages, p. 86. oct. ed. 2. 1778.

extend;

Such, heav'n-descended race, your suff'ring deeds!
 To such, necessity's sad rigor leads,
 O'er many a dreary path resign'd they pass'd
 Urg'd to Tritonia's wat'ry plains at last;
 Recumbent sinks the load! the fount they sought,
 Like the mad hound to taste the welcome draught.
 To wounds of anguish fest'ring in the soul
 They join the thirst's implacable control;
 Yet to no toil the wretched wand'ers yield;
 Triumphant soon they tread the sacred field,
 Where the rich fruits matur'd of pendent gold,
 Eternal guardian, Ladon's lids behold;
 Still fiend of earth, in Atlas' clime display'd,
 Thy food the largests of th' Hesperian *maid*,

extend; suffice it for the vindication of our author, that he preserves the rule enjoined by the critics, the 'dignus vindice nodus.' Deities of Africa, whom he solemnly exhibits to our view, as they form an elegant close to the episode of the 'Syrtis,' on which his heroes were reduced to despair, so are they historically subservient to the first landing of the Greeks upon the coast of Africa. Hitherto the argument has been circumscribed to the mere justification of my author; what if it be surmised, that the tradition of these voyagers driven ashore by a tempest upon regions, where scenes *supernatural* are signified to have affected them, together with the appearance of the deities above commented, implied a corrupt imitation of the higher scriptural accounts of the ark, the primæval vessel framed by appointment truly divine. That ark to which the present argo has been confirmed to have owed its origin, the ark which *rested upon* mount Ararat, when the waters from heaven had abated!

Who charm'd with choral melody thy force ;
 Now by Alcides crush'd the dragon's corse
 Sleeps by the tree's huge trunk ; with panting strife
 Still the tail vibrates, as in love with life ;
 Ev'n to th' extended spire the pois'nous head
 Its victor owns, who gives him to the dead ;
 Deep-sunk within, th' unerring javlin stood,
 Each entrail pierc'd, yet reeking in its blood,
 Lernæan hydra ; rev'ling flies around
 Suck the rank steam, and dry the throbbing wound.
 Clasp'd to the tresses' glow their snowy hand,
 Shrill sigh the murmurs of th' Hesperian band,
 Scar'd at th' approaching host, nor long deplore ;
 In earth they vanish, and are seen no more :
 Each heav'nly form the sweet musician knew,
 Whose vows the quick-departing nymphs pursue.
 " Of charms perfection, as perfection's mind,
 " Oh ! bend, propitious, to our pray'rs resign'd !
 " If rank'd immortal with the hosts above,
 " Or earth your favor'd residence of love,
 " Or hallow'd nymphs the votive wilds ye trace,
 " Or ocean boast in you a filial race,
 " Oh ! lead an helpless, hopeless, wand'ring train,
 " Since to our wishes thus a look ye deign,
 " Lead to some rock, whence pours the gushing tide,
 " Or where the fountain's silver waters glide,
 " To cool th' insatiate fever ! freed from toil
 " Should Argo visit more Achaïa's soil,

" In-

“ Innum’rous gifts, ye first of heav’nly pow’rs,
 “ Shall crown libations, rich with festal show’rs.”
 Thus clos’d the warbled woe! nor far remov’d
 Their pity sooth’d the warriors, whom they lov’d;
 Where sunk the virgins, shoots the verdant blade;
 And burst the heaving branches wide display’d,
 Full o’er the tree the blossom’d honors rise,
 And spread their gay luxuriance to the skies.
 Thine, Hespera, the poplar’s soaring brow,
 The sturdy elm’s a sister’s favor’d bough,
 The willow’s sacred stem, fair Ægle, thine:
 Such in their hallow’d haunts their beauties shine,
 Grac’d as before with smiles, a wond’rous scene.—
 Responsive Ægle trills the note serene,
 And calms their wishes, “ Great indeed thy boast,
 “ Presumptuous herald of thy wand’ring host,
 “ Great to that host thy service! Thou, whose
 “ toil
 “ First made the serpent’s life thy victor-spoil,
 “ Then wrests the golden fruits, celestial right,
 “ Our wretched task to mourn thy baleful might.
 “ Yes! *he*, ere yester-eve, *the man of fame*,
 “ With soul of fury, and with eyes of flame
 “ (To vengeance flashing as the meteor’s fire)
 “ O’er-shadow’d by his brow, whose slaught’ring
 “ ire
 “ The trophy bears, a lion’s massy vest,
 “ Its native horrors still by art undress’d,

“ HE grasp’d the olive’s branch ; he pois’d the dart,
 “ Whose point had pierc’d the monster to the
 “ heart *.

“ As

• The serpent Ladon, to enhance the valor of Hercules magnified into that creature of imagination a dragon, guarded, as the fable informs us, the apples of gold in the Hesperian gardens. ‘ These were not,’ says the scholiast from Agrætas, ‘ apples, but sheep of a most beautiful color, from which they obtained the epithet of golden.’ ‘ The dragon descended,’ says Pisander quoted by our scholiast, ‘ from the earth,’ ‘ from Typhon,’ says Hesiod, ‘ from Typhon and Echidne,’ says Pherecydes ; which all import him to have been of the Titanian breed. Indeed the whole fable of the original, relative to the golden apples, and the Hesperides, no less than the dragon, are derived from the same source. The Argonauts are now arrived at the western parts of Libya, the seat, according to Apollonius, and his scholiast, of Herculean labors. In the story of the apples guarded by the dragon, we may perceive congenial traces with those, which mark the subject of the *Argonautic expedition* ; they are certainly blossoms upon the same tree of superstitious enthusiasm, whereof the serpent or dragon is the Libyan emblem ; the Hesperides, by their transformation into as many trees, may be fabulously subservient to that part of the Libyan idolatry, which instructed its votaries to worship the very plants of the earth. The apples may allude to the general riches of the country improved, or procured by commercial intercourse with others ; and the savage watchman to the great and accurate attention, with which they cultivated commerce. We are farther to reflect, that our heroes are placed in a monster breeding, wonder-working kingdom. The history of Hesperian metamorphosis forms an excellent appendage to the little digression of the Hamadryad, B. II. ver. 477. in the speech of Phineus, king of Arcadia ; which may favor an opinion that Hamadryad

“ As trav’ling wide a dreary length of way,
 “ And now o’erspent with thirst his tir’d steps stray
 “ Stern traversing the plain, a stream he sought,
 “ A stream by others but enjoy’d in thought.
 “ Heav’d o’er Tritonia’s lake a rock’s vast pride
 “ Swells its broad front; some God the gen’rous
 “ guide,
 “ He pierc’d with fullen foot the sacred ground;
 “ Full burst the lavish cataracts around.
 “ To earth the warrior spreads each rapt’rous hand
 “ With prostrate bosom; (Nature’s great demand,
 “ His passion’s bourne, the lib’ral rock supplies)
 “ Then, as the slumb’ring ox, supinely lies.”

ad worship was introduced into Arcadia before it was established in other parts of Greece, from the Libyan territories.

Hercules, a few verses forward, is addressed in the translation under his usual description of Jupiter’s offspring. He must therefore be understood the Grecian Hercules, an opinion confirmed by the records, fixing Eurystheus (who commissioned him upon his labors) for king of Mycenæ; these labors were devoted to the overthrow of the Titanian race, the old offenders against the usurpation of Jupiter. Sir Isaac Newton asserts that ‘Amphiçtyon brought the twelve gods of Egypt into Greece in the year before Christ 963.’ Why may not Hercules an Egyptian by birth, be concluded from this emigration into Libya to have introduced the more rural system of African, derived from Egyptian, idolatry, into the religious institutions of Greece? Hercules (on the rules of genuine criticism) having derived the success of his adventure, from the supply of water magically obtained for himself, and for his distressed companions, guides our reflection to Moses, who by real inspiration procured the same relief in a miraculous manner for the fainting Israelites.

She

She ends, calm-pointing where the fountain flows ;
They rush impatient, and forget their woes.

As in the crumb'ling soil, their narrow home,
The little host of ants industrious roam,

Or buzzing visitant of summer greets

Rich drops of honey, rev'ling in the sweets ;

Rude swarm ne'er exil'd from the feast they love ;

Thus throbbing to the fount the Minyæ move !

Some warrior-lip, whose bliss the genial wave,

“ Great Jove,” exclaims, “ ev'n absent he can
“ save !

“ Thy son unconquer'd saves th' advent'ring
“ friend,

“ Whose thirst, his mis'ry ! shall our steps attend,

“ Thrice happy, if he tread this fertil reign ?”

He spake ! to converse meet the council'd train.

The search resolv'd, they rushing track the coast ;

Thick whirlwinds rouse the sand ; the pathway's
hoast

Sinks bury'd by the blasts of midnight air ;

Thou, Boreas, yield'st at once thy twin-born care

Flush'd with the pride of wing ; his *virtue's meed*,

Euphemes leads the *foot's* unrival'd *speed* ;

Keen Lynceus darts his penetrating gaze,

And *Canthus'* aid a patriot zeal displays.

His hope to wander by the gods inspir'd,

Or by his gen'rous haste of valor fir'd,

To

To question HIM of arms ; his wishes burn
To hail his friend's, his *Polypheme's* return *.
Rear'd by *thy* labor'd art the Mysian tow'rs,
Whose ev'ry thought thy country's love devours,
Whose toil o'er distant realms the bark pursues,
Whose eye the † sea-encircled region views,

Where

* The heroes selected for this embassy possess, as to the first three, supernatural excellence of wing, of foot, and of sight. Canthus, the last, is not so distinguished ; but Apollonius was too apt a judge of human nature to degrade the character of his remaining ambassador by affixing no merit thereto. A nobler influence directed him, that of friendship, for such may, or rather must be implied by his wish to question Hercules concerning Polyphemus ; add to which that it forms an introduction truly poetical of the destiny attributed to Canthus almost immediately succeeding, as declared in the first book, ver. 81.

† The country of the Chalybes, a people situated near the Nile. Caphaurus is represented in the succeeding lines grandson of Apollo and Acacallis, which last may seem a denomination not purely of Greek extraction ; the father of this grandson who slew Canthus was call'd Amphithemis, from his spirit of justice ; and Garamas, from his birth in Africa, Garamas being a river of that continent. The Chalybes are thus described by Valerius Flaccus

‘ Sævissima———

‘ Gens Chalybum, duris patiens cui cultus in arvis,

‘ Et tonat adflictâ semper domus ignea massa.’

Argon. Val. Flac. lib. iv.

‘ Puto,’ (says Burman) ‘ intelligi officinas Cyclopi.’ I think it reasonable, if this is not a more modern picture of the Chalybes, to conclude, that they are the origin of the poetical Cyclops in Greece. They have certainly the same employment!

The

Where thine to *perish* ! 'mid the poplars' bloom
 High o'er the strand up-heaves the votive tomb,
 Far off deep-piercing thro' unbounded space
 Thy glance, oh ! Lynceus, mark'd th' Herculean
 face,

As one who sees the regent of the night,
 Or deems he sees, a clouded gleam of light.
 He calls th' attendant three ; they seek no more—
 Himself with solitary stalk before
 Strides, they retire ; Euphemus fam'd for speed,
 And ye, wing'd brothers, twins of Boreas' seed,
 Moaning your baffled care ; thy forfeit breath
 In Libya's wilds, oh ! Canthus, sinks to death.
 Thy spoil the flocks fair-grazing o'er the waste,
 The peasant's steps to ready vengeance haste,

The sons of Amphithemis above mentioned were Nasamon, and our Caphaurus in the text. The scholiast tells us, ' that Alexander,' the grammarian, ' in his book relating to the affairs of Crete, ascribes a son named Naxus,' from whom the island of Naxus took its name, ' to Acacallis by Apollo, and another,' whom he calls ' Cydon, from whom the city of the same appellation in Crete was derived, by Mercury.' If so, she was a nymph of no *stubborn* chastity !

Ἐπιφύλαξις, orig. ver. 1497. is urged by Hoëlzlinus, whose predilection for earlier languages frequently induces his display of whimsical erudition, to be derived from extreme antiquity. Of so venerable a date indeed, that the ' mark of its origin' is out of its mouth ! The Greeks seem to have no such word, and *ἐπι* may therefore be considered as a preposition before, not part of *φύλαξις*. I once thought to read *Ἐπιφύλαξις*—vituperiis, *φύλαξις* is derived from *φύλαξ*—' fluo.'

His

His claim the fleecy charge, thy boast in vain
To bear the victims to thy famish'd train.
Furious he rush'd, th' unerring stone in ire
He hurl'd, of force congenial with a * *fire*
Sprung from the pow'r of day, whose rapt'rous arms
Enamor'd revel in the VIRGIN-charms ;
In Libya Minos wraps the FILIAL grace,
Her womb the burden of a god's embrace,
Erewhile on Phœbus smiles th' illustrious boy,
Whose two-fold names the gen'ral voice employ.
Lov'd of the darling youth Tritonia's maid
Her twin-born offspring to the light display'd ;
One, brave Caphaurus, whose resistless pride
In blood the mangled corse of Canthus dy'd ;
Nor thine from Minyas' host the doom to fly,
Who strait the horrors of thy deed descry ;
Rais'd on the bier, earth holds the kindred dead ;
The flocks their recompence of worth they led.
Thee, son of Ampsycus, death's iron dart
Pierc'd ! vainly thine the sacred augur's art
To ward the destin'd blow !—no path we roam,
Whose horrors guide not to th' infernal dome !
Enormous on the sands, his shelter'd seat,
A monster-serpent shuns the noon-tide heat,
Nor his the will fair innocence to wound !
Or dash the flying trembler to the ground !

* Apollo.

Yet where his stream of fullen poison flows,
 Each breathing form prolific nature shows
 Instant th' irremeable Orcus treads,
 Nor thou, oh ! Pæon, (truth my accent sheds)
 God of the medicinal balm, could'st wrest
 The sting, though faintly on its frame impress'd.
 O'er Libya's realm when godlike Perseus flew,
 (Thy fav'rite name, Eurymedon, he drew
 From love maternal !) to the monarch borne
 The brow of GORGON from the carcase torn,
 Where dash'd the drops of clotted gore to earth,
 There hissing implings boast their noxious birth.
 Firm in the dust the augur's footstep bends,
 Beneath him, as he stalks, the spine extends ;
 In anguish heav'd the many-writhing length,
 Where muscles mark the *central reign* of strength,
 The flesh HE hollow'd ; Colchos' royal fair
 Sighs to the virgin echoes of despair :
 Thine, Mopsus, unapall'd to staunch the gore !
 The fever of the wound ferments no more.
 Inglorious doom ! dissolv'd in slumber lies
 Each listless nerve ! night swims before his eyes ;
 His fest'ring limbs in pangs to earth reclin'd,
 Life's last last breath absorbs his manly mind *.

Struck

* The death of Mopsus is as strong a satire upon the frivolous boasts of augural eminence in heathen ages, as if intended such by Apollonius. Prophet of every calamity but that which

Struck with the scene of woe, around, the band,
 A mournful circle, with their chieftain stand ;
 Snatch'd the lov'd carcase from the solar beam ;
 Black thro' the vitals creeps th' envenom'd stream,
 The soft down loos'd by languid dew's of death
 Falls floating ! urg'd at once th' associate breath
 Pants o'er the brazen spade, sepulchral toil,
 Heroes and virgins, lost in grief, despoil
 Their tresses honor'd grace ; the gushing tear
 Flows to the man of mis'ry, once so dear :
 Thrice trod the solemn round, their arms they wave ;
 Fill the due rites, and yield him to the † grave.
 The bark they climb, unfurl the spreading sail,
 Wide swell the surges to the northern gale ;
 The track where points Tritonia's closing reign,
 Anxious they wish ; each luring hope is vain,

which is destin'd for himself ! By the way, it is not unpleasant to observe, how cordially some of our earlier, recent, and yet surviving christian reasoners have adopted the system of predestinarianism, a main bulwark of heathen devotion, and heathen policy, which always went hand in hand. If ever the odious term ' heretic ' were consistently applied, it must be more particularly so to those romantic philosophers, who affect to desert the principles of their religion, substituting romance for scripture !

† The text expresses *χέρην γαῖαν* to signify the loosely-crumbling quality of the soil dug out to make, and afterwards thrown into the burial place of Mopsus. The epithet is forcible. Scapula calls quick-silver *χυτός ἀργυρέος*, which will justify the compliment of energy attributed in this remark to the text.

Toss'd

Toss'd by the giddy whirl the ling'ring day!—
 As writh'd oblique the serpent weaves his way,
 Who long lay basking in the solar light,
 And rears from side to side his *bisping* might,
 Pierc'd by the beam his eyes their lightning shed
 Till veil'd in solitude's recess his head,
 Thus wand'ring Argo many a weary hour
 The lake's broad entrance seeks with *baffled* pow'r.
 ‡ Thy massy tripod, Orpheus gives the nod,
 A soothing gift to every native god,

‡ This other tripod, the gift of Apollo, is not unpoetically or inconsistently with gratitude restored to the god himself. The first tripod received by Jason from Apollo was on a similar principle resigned to the inhabitants of Hyllas for the future security of their country, as pledg'd by Apollo, the Hyllenses having received with open arms, and protected with benevolence the wandering Argonauts. Such conduct in both instances issuing from a liberal heart, conscious of favors confer'd, may at least be subservient to a moral purpose. In his reflections upon the settlement of islands first, and in process of navigation, of whole continents, a capital LAWYER, who fathoms (the case of very few in that amphibious profession) the origin of customs and usages from which the laws themselves were derived, and who boldly dissatisfies himself with the subordinate jargon of technical terms, those necromantic mysteries to conceal ignorance, or rather those clusters of grapes, profusely bestowed to the taste of clients, who *too late* find out their *journeys*; a capital LAWYER of this more liberal stamp will trace the first principles of *right*, founded in *prior occupancy*, from the mode of possession here described. But this possession was not adequate to ideas of enthusiasm, which required the sanction of some deity to confirm it, or rather to bestow a portion of the soil, *in the name of the whole* place to be possessed.

Thou

Thou radiant orb, the grateful vessel sends,
 Chief to thy pow'r!—The train to earth descends.
 Straight, o'er his limbs youth's roseate honor glows,
*The form of strength-enormous * Triton rose;*
 A rich clod sever'd from the genial land
 He proffers thus with hospitable hand.

“ Accept, my friends! your claim a nobler store!
 “ Would that a lib’ral God could grant you more!
 “ Speak, if your ardor tempt the billowy toil!
 “ (Man *not oft* for Ocean quits his native soil!)
 “ *Fix’d* by the sov’reign of the stormy reign
 “ In *me* behold a viceroy of the main!
 “ Rear’d on the sea-girt strand my sceptre’s grace!
 “ And oh! (if long, long absence yet may trace

* Triton superintendent of Neptune over maritime concerns appears with this donation, and presents it to Euphemus; this act implies the first knowledge of, or presence of the Greeks upon, the continent of Africa, which from the *gift* of it to the Argonauts they must be concluded to have visited in this earlier age, as a *navigating* people. Whosoever would gratify curiosity by a comparison of the present representation with that in the 4th Pythian Ode of Pindar, will observe at least, from the connection between their *two* histories, the fidelity with which the traditionary records of the Greeks were preserved, and handed down; for it is but fair to conclude such *fidelity* in general, which is obvious in this example confirming it, for so long a period as from the days of Pindar to those of Apollonius. No wonder indeed, that the ancients should accurately adhere to records, the continuation of which was alike subservient to their vanity, their policy, and their religion.

“ The rolls of Fame !) behold great Ocean’s child,
 “ From Afric sprung, the monster-breeding wild !”
 No more he adds ! Euphemus clasps the prize,
 Of rightful sway, and joyful *thus* replies :
 “ If yet, illustrious youth, the sacred isle,
 “ Whose fields o’er Crete’s surrounding waters smile,
 “ Thine eye hath view’d, there lies our port of rest !
 “ The *Greek* beholds thee a reluctant *guest* ;
 “ Fierce tempests whirl’d us to these realms of care,
 “ Our Argo’s structur’d load sublime to bear ;
 “ Tir’d, to the lake the sacred bark we yield :
 “ Oh ! when shall Pelops’ earth our mis’ry shield ?”
 He spake ! the godhead waves his arm ; the sound
 Proclaims, extended lake, thy wat’ry bound
 To Ocean’s central bosom !—“ Warriors keep
 “ Your steady passage, where th’ unfathom’d deep
 “ Quiets his darkling surge ; the cliffs display
 “ Their brighter fronts, that catch the solar ray :
 “ Here ’mid the channel’s narrower path your course !
 “ Yet mark yon’ misty track !—its billowy force
 “ Above the Cretan reign unerring leads,
 “ Where Heav’n each treasure pours on Pelops’ meads ;
 “ Steer’d to the right, where opes th’ expanded tide,
 “ Pursue the welcome coast with victor-pride
 “ Far to its onward scenes !—the broken strand
 “ Winds diverse—there the sea-enamor’d land
 “ Projects it haughty *point* ! there speed the sail !
 “ And safety crowns the triumph of the gale :

“ War-

“ Warriors, proceed ! in vain shall ills aspire ;
 “ Youth strings your nerves, and valor fans your
 , fire.”

Thus pleads benevolent the voice ! the oar
 Pants from the lake to lift the billows' roar ;
 Wing'd by each wish they haste ;—th' attendant God,
 Rear'd the rich tripod's splendor, gives the nod,
 And wafts them thro' the stream ;—no poring eye
 Can more the godhead, or the gift descry.

Yet transport gladdens ev'ry breast, that glows,
 A god sure omen of *no* future woes !

The *chief*, so wills the train, a sacred rite
 Selects, the choicest of the flock to fight,
 And adds the pious vow ! the victim falls
 Prone on the deck ! *his* pray'r the godhead calls.

“ Hail, placid guardian ! hail, by Ocean's pow'r

“ Deputed succor thou of sorrow's hour !

“ The waves calm prodigy ; if Triton's name

“ Thou best approve, or Phorcys', Nereus' fame,

“ (So deem the virgins of the deep !) to view

“ Oh ! give our native land !” He said, and threw,

Close of his pray'r, the victim to the flood.

—The son of Neptune, in his awful mood

Up-heaves a form, majestic, and his own ;

No borrow'd shape of man !—the courser, known

Thus 'mid th' embattled Circus, speeds his way,

Wild-floats his mane ; he practis'd to obey

Rears his arch'd neck sublime ; from side to side
 Grinds the champ'd bit, his flav'ry, and his pride ;
 So—firmly grasping Argo's polish'd keel
He winds her o'er the surge with monarch-zeal !
 The back, the head, the loins, the structure prove
 His faithful lineage from the gods above ;
 The tail's strong nerves a monster-fish display,
 And lash the surface of the wat'ry way,
 Obliquely darting *their* divided gleam,
 Soft as thy crescent swells, thou lunar beam !
 Her guide, till roll'd o'er Ocean's central round,
 Then dashing plunges in the dark profound :
 Each wond'ring warrior murmurs, as he eyes
 The form celestial of portentous size.
 Ev'n now th' Argöan port, th' attesting signs
 Of sacred Argo, and th' exalted shrines
 To Ocean's god, to Ocean's * child appear ;
 Shrines, on that awful day the warriors rear !
 Light's orient dawn allures the Zephyr-gale ;
 Earth's deserts they explore with spreading sail ;

• The name of Triton is expressed in the original. This picture of his appearance, and of his conduct throughout the above slight digression is colored from mythology. Such heterogeneous mixtures as these attributed to the personage of our Neptunian vicegerent may originally have been deduced from hieroglyphical extravagancies engraved by the hand of idolatry.

Aurora

* Aurora smiles advancing, anxious fight
 Beyond the tow'ring promontory's hight
 Marks the projecting earth, and onward main ;
 To Auster modest Zephyr quits the rein :
 A wild'ring joy th' associate voice inspires.
 —The sun was set ; meek Vesper's lambent fires
 Cheer the dark brow of *Eve*, serenest guest,
 Who soothes the peasant's care to pillow'd rest ;
 To slumber drops each softly-breathing wind,
 Loos'd are the sails, the haughty mast reclin'd ;
 Till Phœbus' arm unyokes the radiant car,
 Ne'er cease the polish'd oars their founding war.
 Ere night's thick veil each charm of nature shrouds,
 Beyond, where heaves in horror to the clouds
 Yon' foil his shaggy brow, thy rev'rend seat
 Had woo'd the wand'ers, hospitable Crete,
 Monarch of circling isles ! thy brazen hand,
 Stern † Talus, crouds with riven rocks the strand ;
Bids

* The deserts of Africa mentioned in the preceding verse are placed by Apollonius on the right of the Argonauts.

† Talus, (whom Sir Isaac Newton describes to have been slain by the Argonauts in the year before Christ 937, and thereby allows a term of two years, or less than three, to the extent of the Argonautic expedition, and who calls him 'A brazen man of the brazen age') however formidable at first appearance, submits himself, like many other splendid conceptions, to historical explanation. Plato, 'dulce decus Graium,' reconciles his mysterious character. Rhadamanthus at this period existed ; distinguished for his probity, having imbibed his earliest prin-
P 3
ciples

Bids ev'ry halber fly the sullen ground :
 Dictæa's station, but in vain, they found.
 Remnant of demi-gods, a brazen line,
 Sprung from the mountain-ash *thy* seed divine
 Jove to Europa gave, thou *Island's* head ;
 Here annual thrice thy guardian-footsteps tread.
 Unconscious of a wound, thy vaunted claim
 Limbs clad in brass ; th' impenetrable frame ;
 A vein the membrane's flimsy texture hides,
 Rich *vein*, capacious of the vital tides ;
 Low to the ankle from the neck descends ;
 The *seat*, where life with death associate tends.
 Tho' press'd with adverse fates, they mourn no more ;
 Inspiring terror wings them from the shore ;

ciples from Minos, he received instructions not in the whole art of government, but so far as qualified him to assist the counsels of his sovereign ; thence he gained the appellation of a good man ! Minos engaged him in the care of the municipal laws ; to Talus were assigned the remaining offices of Cretan discipline. Talus at three distinct periods in every year visited every village, for the preservation of their laws, which he inscribed upon tables of brass ; whence he obtained the title of 'brazen.' See Plato de Minœ.—Our modern brazen characters never fail to insult, rather than protect the laws. The manner in which the poet describes this Talus in the lines immediately following may lead an attentive examiner to a clue, through which he may unravel many other congenial threads of Grecian characters, and transactions. 'By Talus the sun is meant,' saith Hesychius. The Arkite worship was established, where he ruled.

Far

Far from the destin'd strand the warrior borne,
 With thirst consuming, as with anguish worne,
 Had urg'd their wayward oars ! but Colchos' Fair
 Thus calmly soothes the tumults of despair.
 " Heroes, attend !—to me resign the man !
 " Whate'er his race, Medea's conqu'ring plan
 " Shall crush thro' plates of brass his giant-rage :
 " Not his th' immortal privilege of age.
 " Here fix the bark ; my heart no rocks alarm :
 " Prostrate the seer shall own my happier arm."
 She ends ! at distance from the menac'd storm
 Floats the proud Argo ; what her arts perform,
 Yet to the host unknown ! her cheek of rose
 Wrap'd in the * vestments' folded purple glows ;
 She mounts the deck ; she grasps her Jason's hand,
 And stalks the seats, that mark the rower-band.

* Περὶλος, the original word, here rendered vestment, was applied by the Greeks to sacred habiliments : Medea was a priestess. It is sometimes placed to signify the sail of the ship 'Panathenæa,' the poetical offspring of Argo, consecrated every five years with solemn celebration by the Athenians to their presiding deity, recorded to have built the Argo. The Panathenæan games are handed down as earliest institutions, from which we may be led to a conclusion that the first principle actuating such institutions arose from the devout estimation with which maritime expeditions were honored. On this sail of the Panathenæa the war of the giants was represented ; the corrupted successor of that ambitious attempt typified in scriptural history by the building of Babel, when man 'Hurl'd defiance to the throne of Heaven.'

Soft-luring with the notes of magic spell
 The soul-devouring Fates, the dogs of hell *,
 Wide o'er the fields of air who rav'nous spring,
 Fell scourge of wretched man, with rapid wing ;
 As bends her suppliant knee, their votive way
 Thrice soar the vows, and thrice th' enchanting lay :
 His froward pow'rs subside ; her hostile gaze
 A glare wild-dazzling to his orb displays.
 He gnash'd his teeth ; he swell'd with vengeful might ;
 Drear Ruin's objects swim before his sight,
 In all their horrors dress'd : " Great Jove, he cries,
 " What clouded phantoms to my soul arise !
 " Nor stern diseases, nor intruding foe
 " Deal to my sick'ning heart the fatal blow ;
 " Some distant arm o'erwhelms." No *brazen* shield
 'Gainst Colchos' venom'd drugs disputes the field ;
 Ev'n while the stone he rolls in savage sport,
 Whose weight should block their entrance to the port,

* The 'dogs of hell' (v. 1666. Orig.) applied to the Fates were of Egyptian growth ; this animal worshiped in Egypt might consistently with idolatrous frenzy have been placed in some ' infernal office' from the virulence of its disposition in sultry regions ; it certainly was the source of Cerberus, whose triple head figured in the Grecian Aïdes from the original appropriation of this Egyptian dog to the persons of the Fates ; composed of the magical number three. In the death of Talus we have another adoption of Egyptian fable. The man of brass is poetical ancestor of Achilles, as to the vein, which alone constituted his vulnerability.

His

His stricken foot receives the pointed rock ;
As molten lead, deep gushing from the shock
Flows the luxuriant blood ; his bulk's vast round,
Rest of its prop, falls prostrate to the ground.
As on the tow'ring cliff the stubborn pine,
Whose honors slowly to the ax resign
The solid trunk, thy half-subduing toil,
Stern wood-man, leaves the monarch of the soil ;
Its head shakes to the storm's nocturnal blast,
Then rushes from the root * *asunder brast* ;
Such in his foot awhile the monster's trust ;
Till weak, spent, lost, he thunders to the dust.—
Wrap'd 'mid the shades of night in Creta's Isle
They wait the fair ; when dawns Aurora's smile,
Rear'd to † Minerva's love the sacred fane,
They quaff the fount, and tempt the roaring main :
Ply with recruited strength the bended oar,
And pant to quit the ‡ promontory shore.
Athwart the Cretan surge they speed ; the gloom
Of pitchy darkness, night of baleful doom,
Awes every bosom ; not a waking beam !
No star to twinkle, and no moon to gleam !

* Spenser's Fairy Queen.

† The text dedicates this temple to Minoan Minerva ; the death of the enemy having been compassed in Crete, over which Minos at this time reigned.

‡ The promontory is called by Apollonius Salmonis in the Island of Crete.

Drear

Drear waste of horror, or from heav'n its birth,
 Or sprung emerging from the gulphs of earth !
 Nor their's conjecture in the ghastly grave
 If borne afflicted, or on Ocean's wave !
 To Chance * commission'd their return ! the chief
 Up-heaves his hands in ecstasy of grief,
 To Phœbus' name the voice of Anguish rears,
 Freedom, the wish ; while burst the streaming tears ;
 And much his promise loads with gifts divine
 Th' Amyclan, Pythian, and Ortygian shrine !
 Son of Latona, from Olympus' hight
 Melantian rocks confess thy sav'ring flight ;
 The first receives thee 'mid the billows flow ;
 Thou shak'st with grasping hand the golden bow,
 Darting rich lustre—lo ! where clust'ring spread
 The Sporad Isles ; with unambitious head

* It may appear strange, that any philosophical *system* should have been established among the Heathens, *which* the very principles of their religion reprobated ; but such we find in Epicurism, the fashionable, fantastic persuasion which disgraced the days of Augustus. Chance, said these no-reasoners, formed the world ; Chance in our author is never submitted to, unless by his heroes, when despairing of their situation, and incapable of addressing their deities. The political artifice of Augustus encouraged the rank weed, that voluptuous indulgence on the one hand, and an idea, that the gods never concerned themselves with the *affairs* of mankind on the other, might render the Romans less solicitous about *their own* ; might divert their attention from enquiries into the real slavery, by which the empire was oppressed, though the fetters were weaved in silk.

This

This gently rising ! to thy seats oppos'd,
 * Oh ! sister ! there the dropping anchor clos'd
 Their toils ; they visit earth !—the dawning ray
 Springs forth ! an altar to the pow'r of Day,
 Deep in the covert of the darkling grove,
 Rear'd in the fane, that witness'd grateful love,
 They grace thee, Island, with the † splendid name ;
 Protective *Phœbus* gives the realm to Fame ;
 His presence, balm of woes ! a pious band,
 They cheer with festal rites the desert strand.
 As, pour'd devoutly o'er the torches glow
 Flam'd at the shrine the sacred waters flow,
 The virgin-vassals from Phæacia's plain
 Burst in fond laughter at the warrior train ;
 They oft Alcinoüs' altars wont to view,
 Whose pomp of sacrifice the victim flew,
 Lord of the lowing race ; the mirthful joke,
 Not undelighted, and the taunting stroke

* This island called in the text Hippuris lay in the vicinity of the island Thera. The Melantian rocks were two in number ; that of Baia (for the scholiast, from whom this remark is borrowed, seems to prefer this as a *proper* name, rather than as an *epithet* !) and the other of Hippuris above mentioned. I think however, that the epithet is most consistently adopted ; a name being so immediately afterwards assigned to the island by the Argonauts, and Baia seeming to have no distinguishing character in point of derivation, which was the constant usage of ancient Greece.

† The name of Anaphe (shining) was given to the island first mentioned in the Original.

With

With animated sport, the pointed dart
 Of gibes, soft war of innocence's heart,
 The conscious host return ; this hallow'd Isle,
 Ye lovely maids, your more than speaking smile
 Owns, ye sweet hum'rists, with accordant man,
 The radiant fount of good * your votive plan !—
 Their balfers loos'd, they ride the placid deep ;
 While lock'd, Euphemus, in the arms of sleep,
 Mem'ry yet paints at Hermes' hallow'd shrine
 Thy vows' fix'd ardor, and thy rites divine,
 The glebe (so wails the heav'n-commission'd dream !)
 Flows with the richer milk's luxuriant stream.
 Plac'd on his thrilling breast the clod of earth,
 Small tho' its form, awakes the virgin-birth ;

* The original literally runs 'as often as they prepare sacrifices to Apollo *Ægletes*, patron of (the island) *Anaphe*.' It is scarcely necessary to acquaint the reader, that the *two* terms above described express the same thing. As to the sarcastic dialogue, or more properly, intimation of such by Apollonius, since we find it not only conformable with genuine history, but applicable to the very nature of man, that every sublunary concern should arise from the rudest, and most unmixed principles, (a simple idea in the mental world leading to every the more enlarged exertion of the reasoning faculty;) we cannot be surprised, that the expanded oceans of superstition owed their origin to the same scanty streamlet. Horace in his second book of Epistles has deduced the regular out-lines (or rather irregular !) of the 'prisca comœdia' among the Greeks from the robust vivacity of the rough peasant, 'contented with little' only because he had conceived no want of superfluities ; and 'courageous,' because he had never seen any instrument of offence, but those, with which he knew himself to be supplied by nature.

He

He clasps the new-born fair ; the scene of joys
 Each thought intrances, and each sense employs ;
 When clos'd the transports, his the flowing tears ;
 He deem'd her, Daughter of his earlier years ;
 Calmly her softer solace soothes his soul.

“ Nurse of thy children, mine the bless'd control

“ Of infant innocence ! behold in me

“ No offspring, warrior ; but the daughter see

“ Of godlike Triton's, and of Libya's arms !

“ Fix'd by my fire, where many a Nereid's charms

“ Unspotted smile, my dome the coral main,

“ Fast by the beach, where heaves Apollo's fane :

“ *Wrap'd in the splendor of his rays my grace*

“ Erewhile shall foster my Euphemus' race.”

Deep in his breast the dream his mem'ry seals ;

He calls the *chieftain*, nor the truth conceals ;

Fix'd *who* revolves what Phœbus' shrine decreed ;

And thus rejoins ; “ illustrious is thy meed,

“ Thou man of worth ! the gods, the gods *shall yield*,

“ Thy glebe surrender'd to the billowy field,

“ An island to thy rule ; for many a year

“ Thy children's children shall the sceptre rear ;

“ Boon of the gen'rous Triton's fav'ring hand

“ For thee'twas call'd from Lybia's far-stretch'd land ;

“ No common gift ! a god's expanded mind,

“ He met the heroë, and the prize resign'd !”

At once, nor vainly roll'd his Jason's lore,

The oracle inspires, the Lybian store

He

* He drops into the deep, the beauteous Isle
 Claims to a foster'd *race* the mother's smile.
 Erewhile the wand'ers *they* of Lemnos' coast,
 'Till rudely banish'd by Etruria's host
 They wing'd their flight to Sparta's welcome soil;
 Thence, where Calista crowns the peasant's toil,
 Autelion's *youth* their step to Thera leads;
 His name to Thera chang'd Calista's meads *;
 Long-pass'd Euphemus' date!—the surges' roar
 Now heaves the warriors to Ægina's shore;
 Arm'd with the vase they bid the contest burn,
 ' Who first replenish'd to the bark return !'
 So urge their wants, as swells the fullen blast;
 To latter days the calm contentions last;
 Ye youths, † ye Myrmidons, in glory's course
 Hence rear the vase, and urge the swifter force.

Hail,

* The surrender of the clod of earth, (taken from the continent of Africa, and presented by Triton to Euphemus) to the ocean, is a figure, by which the insular character of the new-created spot is expressed. In my remarks upon the island of Thera exhibited on the 4th Pythian ode of Pindar, I confess myself to have been under no small difficulty of ascertaining the precise meaning of the text. Apollonius is a sufficient comment on that text; and if duly regarded, the two mythological geographers will be observed mutually to assist, and to be assisted by the more general conduct of each other. Thera, says the scholiast, was so named from Theras, son of Autelion, who assisted, by his direction of the Euphemian *descendants* to this island, the oracle of Apollo in their favor.

† The inhabitants of Thessalia were distinguished by the title of Myrmidons from Myrmidon, grandfather of the Argonaut

Hail, heav'n-born warriors ! hail, thou gallant throng !
 † Each rolling year attune my plauſive ſong
 To added raptures ! for the Muſe beſtows
 Fame to your conqueſts, to your toils reſoſe !
 No more the frowns of adverſe fates prevail,
 When from Ægina ſpeeds the parting ſail !
 No more the whirlwind burſts ! in peaceful pride
 Faſt by Cecropian realms ſecure ye glide
 By Aulis' tow'rs, by fair Eubœa's ſeat ;
 And Locris wrap'd amidſt her cities greet :
 Now fair Theſſalia wooes you to her arms ;
 And rapture crowns you in your country's charms.

gonaut Æthalides ' produced by Eupolema near the ſtream Amphryſus in Theſſaly.' See Apollon. b. i. v. 55. The amicable ſtruggle to obtain a ſupply of water for the uſe of the Argonautic hoſt may not only be conſidered as a proof of their general ſatiſfaction in the nearer approach to their native country, but as the origin of games, afterwards inſtituted to the celebration of this Grecian voyage : a confirmation of the idea, that the ſource of public ſports conſtituting the boateſt glory, and happineſs of Grecian communities, lay in ſimplicity itſelf.

† This is apparently an alluſion to the ſolemn *feſtival*, which did honor to Minerva, in commemoration of the Argonautic labors, in *which* the Argo was carried round the city of Athens upon the ſhoulders of the prieſts.

END OF THE FOURTH, AND LAST BOOK OF
 APOLLONIUS RHODIUS.

A P P E N D I X
T O
A P O L L O N I U S R H O D I U S.
V O L. II.

Farther Observations upon Magical Rites, and Egyptian Superstitions in general: omitted, Book IV.

IF it is permitted once again to touch upon the magical operations of Egyptian priesthood, particularly as to the prohibition of wine in those mysterious ceremonies, we may enter upon the true cause of its disuse. A prelate, whose writings, and character are alike ornaments to the church, and to Christianity, has in a recent work explained a point, which relates in some degree to the question here proposed. He acquaints us, that ‘whereas the Greeks, and Latins by mixed wine always understood wine diluted, and lowered with water, the Hebrews on the contrary generally mean by it wine made stronger, and more inebriating by the addition of higher, and more powerful ingredients.’ Helen in the *Odyſſey* is the authority of our excellent writer for the knowledge of these Egyptian compositions in Greece. When Medea undertook the conquest of Talus, her first ceremonial act was to cover her face; for thus, by the laws of eastern kingdoms, she claimed protection from the insults of the other sex. When she arrived on the shore, she seems to have entered into conversation with Talus, and by a *judicious* distribution of the ‘mirth-inspiring bowl, tempered with drugs,’ to have stupified his senses, and procured to the Argonauts a safe passage to land: a pretended treaty was the foundation of the magical process; and this treaty was infringed by the last struggle of Talus, before his faculties had been absorbed. We may reflect, that
magical

magical incantation consisted in prayer, to engage the attention of one or more of 'their gods many,' in musick, or the song, and to assuage the turbulence of passion; the Pharmaca rendered the disposition of the person, upon whom they were practised, incapable of exercising his reasonable talents. The Greek priests, says a burlesque offspring of Scarron, in a caricature of the Iliad,

'Themselves the *precious* off'rings took,

'And wisely fed their gods with *smoke*.'

Brydges's Homer's Il. travest.

These viands, it seems, had become perquisites of the priests, on which they may be *concluded* to have regaled themselves without remorse. *Other* perquisites of *office* are experienced to *satisfy* priests for their trouble in marriages and funerals; indeed, in more extended ways, this fraternity profits both by life and death. The same may be presumed of the destination of the wine; for the Grecian gods were not deemed *capable* or *proper* to enjoy it, unless *lowered* in its quality, which the priest could not, *for himself*, indure. If we should confine our representation to the priests of Bacchus, they must necessarily have sipped largely of the grape, before their whirl of spirits could be found adequate to the agitation, requisite for their tumultuous rites.

From the foregoing venerable authority, we may *enlarge* the present subject by a closer application to Grecian *romance* infecting multitudinous deities with the passions, the weaknesses, and the vices of mankind.

If the following passage be considered with the attention which its subject, and our commentator of the sacred text of Isaiah, merit, *difficulties* seemingly arising, or rather affectedly aggravated in occasional interpretations of the scriptural language, may be totally removed; and these holy records confirmed to be directions to the *practice* of a *christian*, not metaphysical play things for the subterfuges of mock logicians.

'Anger, arising from a sense of injury, and affront, especially from those who, from every consideration of duty and gratitude, ought to have behaved far otherwise, is an uneasy

and painful sensation ; and revenge, executed to the full on the offenders, removes that uneasiness, and consequently is pleasing, and quieting, at least for the present. Ezekiel introduces God expressing himself in the same manner :

“ And mine anger shall be fully accomplished ;

“ And I will make my fury rest upon them ;

“ And I will give myself ease.”

Chap. v. Ver. 13.

This is a strong instance of the metaphor called ‘ Anthropopathia ;’ by which, throughout the scriptures, as well the historical as the poetical parts, the sentiments, sensations, and affections, the bodily faculties, qualities, and members of men, and even of brute animals, are attributed to God ; and *that* with the utmost liberty, and latitude of application. The foundation of this is obvious ; it arises from necessity ; we have no idea of the natural attributes of God, of his pure essence, of his manner of existence, of his manner of acting : when therefore we would treat on these subjects, we find ourselves forced to express them by sensible images. But necessity leads to beauty : this is true of metaphor in general, and in particular of this kind of metaphor ; which is used with great elegance, and sublimity in the sacred poetry : and what is very remarkable, in the grossest instances of the application of it, it is generally the most striking and the most sublime. The reason seems to be this ; when the images are taken from the superior faculties of the human nature, from the purer, and more generous affections, and applied to God, we are apt to acquiesce in the notion, we overlook the metaphor, and take it as a proper attribute : but when the idea is gross, and offensive, where the impatience of anger, and the pleasure of revenge, is attributed to God, we are immediately shocked at the application, the impropriety strikes us at once ; and the mind, casting about for something in the Divine Nature, analogous to the image, lays hold on some great, obscure, and vague idea, which she endeavours in vain to comprehend, and is lost in immensity, and astonishment.”

Dr. Lowth, Bish. of Lond. on Isaiah, 4to. p. 14.

‘ Homer,’ says the same conclusive writer in his *Prælectiones de sacrâ Poesi Hebræorum*, ‘ and the other’ (Grecian poets)
‘ induced

‘induced by the most futile sentiments, have published concerning their deities those opinions, which however absurd, and impious if accepted in their literal interpretation, can with difficulty, if at all, be allegorically understood. The sacred * prophets, on the other hand, shadow the Divine Nature with images appropriated to humanity, and for this reason; because the insufficiency of human intellect necessarily requires a limitation; but in such latitude alone, that those representations, which are transferred from the concerns of mankind to the Deity himself, may be never capable to receive a construction merely literal. The understanding is herein ‘always directed from the shadow,’ to the substance of ‘truth; nor adheres to the naked image, but at once seeks, and pursues *that*, which bears analogy to the image’ which it traces ‘in the Divine Nature. *That* something, more majestic, and sublime, than he can possibly conceive, or comprehend, but which actuates his mind with a certain awfulness, and admiration.’ De Sacra Poesi Hebræorum Prælect. 16. a. 151. 4to. ed. 1753.

The words of our critic, which carry a peculiar sanction from his abilities, and situation, may serve a purpose, which perhaps he might not have intended, but which is called forth by the prevailing influence of *disguis’d* infidelity ascribing materiality not only to the soul of man, but to the essence of the Creator.

‘We cannot,’ says an excellent, and candid authority, ‘grossly conceive, that God hath organs of speech; but we know assuredly, that He, who gave the tongue of man’ to speak, can whenever for extraordinary purposes he sees good, and whenever he pleases, form an audible voice: at his bidding, in the language of our Saviour, ‘the very stones will cry out.’ When, therefore, God is said in scripture language to speak, the plain meaning is, that he caused a voice to be heard; and to argue this, and *such* scriptural expressions, as proofs of the materiality of the Divine Nature, or as

* I have hazarded this interpretation; the original is *vates*; but the prophetic are principally the poetic parts of the Old Testament.

excuses for an endeavor to prove it, evinces either a poverty of argument, or a consciousness of temerity.'

Reflections on the Doctrine of Materialism, &c. By Philalethes Rusticans, fm. 8vo, 1778.

It may be wished, that the author had favored the public with his real name : a composition of such merit, on so important a subject, should not be anonymous.

To this instance, with many others, may be added, in farther proof of the divine, and human nature, figuratively connected, (where allegory is not immediately proposed, for our *present* example is confined to the tables of the Jewish law) ' the Lord thy God is a jealous God, and visiteth the sins of the fathers upon the children' one interpretation of which latter words has by * a very candid and intelligent reasoner been collected to convey the usual consequences attending the *excesses* (in many worldly respects) of fathers, in the *persons* of their children, frequently through as many generations as the commandment itself expresses.

Apollonius Rhodius, Vol. II. Append. Orig. b. 3. v. 105.

Concerning the custom amongst the Colchians of earlier date, relative to the suspension of the deceased male bodies upon trees, with an established refusal of sepulture.—

An author in *peculiar* estimation has favored us with the succeeding account, assimilating to the more ancient usage exhibited by Apollonias in the treatment of their deceased males by the Colchians. The quotation may answer a more enlarged construction, as alluding to the adoption of *customs* by modern governments *which* are recorded to have prevailed in very ancient periods. Barbarism corresponds in the most distant regions ; why therefore may not a connection be imagined, which from defect of original records we may not be enabled to ascertain ?

“ Till the end of the eleventh century, a celebrated temple
“ subsisted at Upsal, the most considerable town of the Swedes,
“ and Goths. It was enriched with the gold which the Scan-

* Dr. Jortin's Sermon on the Commandments.

“ dinavians

“dinavians had acquired in their piratical adventures, and
 “sanctified by the uncouth representations of the three prin-
 “cipal deities, the God of War, the Goddess of Generation,
 “and the God of Thunder. In the general festival, that was
 “solemnized every ninth year, nine animals of every species
 “(without excepting the human) were sacrificed, and their
 “bleeding bodies suspended in the sacred grove adjacent to
 “the temple. The only traces, that now subsist of this bar-
 “baric superstition, are contained in the Edda, a system of
 “mythology, compiled in Iceland about the thirteenth cen-
 “tury, and studied by the learned of Denmark and Sweden
 “as the most valuable remains of their ancient traditions.”

Mr. Gibbon's Decline of Roman Empire, V. I. Ch. 10,
 p. 245, 246.

If the authorities, produced by this writer to justify the foregoing quotation, be acceded to, we must regard, consistently with his text, this savageness of *victim*-punishment in a *religious* light. That the original, from whence the European usage flowed, may seem farther to confirm such idea, it remains but to advert to the principles of ancient Colchos, in her distinction between funeral ceremonies performed to the male and to the female sex, as if earth and air were equally allotted to the corpes of their deceased.*

The region of magic was ever the land of barbarism. An established law of Colchos had affixed this *various* conduct to the dead. Examples are not wanting in several kingdoms of our continent, where the distribution of laws, even to the present hour, favors of those less civilized æras, when superstition usurped the sceptre of religion, and passion triumphed over reason. The same may be asserted of *ancient Greece*, whose devotional rites were borrowed, however great *her* distance, from Egypt*.

* This Colchian and Egyptian usage may seem to have arisen from the adoration of their deceased men, who had taken an active part in their conduct during life; this adoration may be construed the genuine offspring of that tenet so familiar to humanity, the immortality of the soul.

A future state of the dead, as described by Virg. *Æn.* b. vi.
and by Cicero.

That our poet purposed an allusion to tenets formerly established, which characterised the condition of the dead in the regions below, may be concluded from the following observations, the close of which more immediately relates to the subject now discussed; and happy the editor esteems himself, that his own sentiments coincide in this, as in every other reflection of a critic, who has elucidated the history of a great Roman, and successfully copied in his style the melody of as great an English writer. The passage may appear long, but to those alone, who have no relish for true genius, and erudition.

* Cicero alludes to an * article in the vulgar creed, concerning the general receptacle of departed spirits. According to the popular belief, the soul, at the instant of death, was conducted to the infernal regions, situated in the lowest depth of this terrestrial globe; where, after having undergone a previous examination by the appointed judges, she was dealt with according to the part she had acted during her residence in the body. This domain of the infernal deities was represented as being divided into three distinct mansions; the One appropriated to those malignant spirits, whose moral depravation being utterly incurable, were consigned to everlasting punishment; the Other prepared for the reception of less criminal transgressors, whose moral defilements being of such a

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nature

nature as to admit of purification, were sentenced to undergo certain temporary inflictions in a purgatorial state *. These, after being thoroughly cleansed from the spots and stains they had contracted in the present life, passed into the third division, and resided in the ‘*læta arva*,’ as the poet styles them, the happy regions of Elysium. Some few, however, among mankind were deemed so perfectly immaculate, and so eminently beneficial to their respective generations, in the double capacity of statesmen and philosophers, as to stand in no need of a previous purification, but to be qualified immediately after their departure out of the body, to enter the celestial mansions of perfect and permanent beatitude. In this latter class Lælius intimates that his illustrious friend might justly be numbered.

But although, in order to impress this important doctrine of future rewards and punishments with the greater force, and energy, on the minds of the people, legislators and philosophers held forth to their grosser imaginations the fictitious scenery of Tartarus, and Elysium, yet the latter were always careful in their discourses calculated for more improved understandings, to disclaim all pretensions of being able to discover the *precise mode*, by which these equitable retributions would hereafter be made. It was abundantly sufficient, they justly thought, for every moral purpose, to be assured, that ‘glorious was the prize reserved for victorious virtues, and firmly grounded her animating hopes of one day receiving it †.’ This was the express declaration of Socrates in the conversation he held with his friends on the morning of his execution. Agreeably to these sentiments Plutarch compares the moral state of man in the present world to that of an athletic combatant, whose reward or punishment will hereafter be proportioned to his merit, or demerit, in the contest. ‘But by what means,’ continues this very sensible, and

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judicious author *, ‘ the soul in another life shall be affected with happiness, or misery, is totally concealed from human penetration.’ It seems highly probable, that, in conformity with this way of thinking in respect to the popular creed, the Roman poet, after having conducted his hero through the several mansions of departed spirits, leads him back again into these upper regions through the portal,

Quâ falsa ad cœlum mittunt insomnia manes,
and by no means as intending to intimate, that the belief of a *general* state of retribution in another life was equally vain, and visionary†.

Mr. Melmoth’s Remark 16th upon Cicero’s Essay on Friendship.

The doctrine enforcing the perishable condition of the soul, as it was first hazarded in the days of Cicero, may be concluded to have more peculiarly influenced the labors of his philosophical treatises, the demolition of this tenet being evidently a favorite object of those pursuits. Indeed, if we trace the history of the philosopher from, I had almost said the *half-inspired* moralist, of Greece, to the Stoics, Peripatetics, and

* Cicero died in the year of Rome 711; before Christ 43 years. Lucretius, who labored the Epicurean doctrines beyond the original ideas of their founder, became *annihilated* on his own degrading principles in the year of Rome 700; before Christ 54 years; at the age of 44: an age amply sufficient for, indeed a grand climacteric to, Epicurean dissipation in *those* days, as of deism in our own. These dates may reconcile the imputed *recency* of the tenet relating to the *mortality* of the soul; a tenet more fatally expanded in the times of Virgil; and grievous, however true, is the assertion, that divine revelation itself has not effectually operated against its extension in the minds of those, who as scholars *sometimes* adorn, but as infatuated men in this *affected* instance, disgrace the pages of more modern *christian* æras.

† ‘ The doctrine of Epicurus appears to have been first introduced to the general acquaintance of the Romans about this period.’ Melmoth, &c. Remark 17.

those

those legions of Academic inquisitors of truth, who trumpeted their respective lucubrations, ere the principles of the great Roman began to dawn, we shall observe no marks of the selfish, and brutal doctrine, which disgraced the votaries of Epicurus; and if profane reasoners indulged more liberal ideas of humanity from earlier ages, it may be satisfactory to pursue those ideas to the very cradle of the infant, or to the deserts of wilder nature. It has been well observed by a far brighter philosopher of our own country, that the universal belief of a deity so early displays itself in the mind of the child, and of the savage, that such an idea may be termed *innate*; it may with equal justice be asserted, that both the one, and the other, have as early a notion of a future state *, though the condition of that state cannot otherwise than very ‘darkly’ be explored by unassisted reason, or frivolous conjecture.

The age of Cicero may be pronounced the age of philosophers at Rome; however frequently his ideas are incompetently conceived, his reflections undetermined, and his expressions vague and confused, it were to be wished, that his fellow-workmen in this exalted task had equalled, in many instances, the consistency of his reasonings; his reasonings particularly on the important subject of our discussion, as amply conclusive as the glare of heathen enthusiasm would

* It is more immediately obvious, that Virgil, who prefaces his general account of the Aïdes with an address to

Dî, quibus imperium est *animarum* umbræque silentes;

Et Chaös, et Phlegethon, loca nocte silentia latè!

appears *studious* to inculcate the doctrine of the soul’s existence after death, in the succeeding oration of Anchises to his son; from which it may not unreasonably be concluded, that the system of Pythagoras, the *presumed* inventor of that doctrine, experienced at this period many *principal* advocates at Rome. Servius, the *Virgilian* commentator, delivers himself emphatically upon the principle adopted so early in Greece: ‘Deum non perire manifestum est, ergò nec animus perit, qui inde originem ducit; nam pars semper sequitur genus.’

Serv. in *Æn.* lib. vi.

admit

admit his diving into its depth, or rather the want of thy lambent flame, oh, inspiration! to guide him, as in open day.

If such the situation of the philosopher, why imagine a difference in that of the bard, who might *feel* the insufficiency of Grecian ideas, with respect to a future state, tho' as an *epic* writer he copied those ideas from Homer? the Greek established philosophy had received a violent shock from the days of Cicero, and its more conspicuous opponents might naturally have wished to attempt an amendment of its absurdities by their own innovations, probably not less absurd than those doctrines they disclaimed. Virgil ventured not, nor would it have been consistent, the unwelcome toil of reformation by substituting a system of his own, which was liable to have offended every sect by its novelty, and presumption, and inadmissible by the inquiring ardor of the times; but all must necessarily have been pleased when such a favorite genius seconded the general odium in which the Romans at this period held 'The state of the dead as figured in the Aïdes of Grecian conceits *.'

* The system of philosophy placed in the mouth of Anchises, and delivered to his son in Aïdes, flowed from the tenets of Pythagoras improved in some respects by those of his philosophical descendent Plato; these sages, favorites of Grecian were in Virgil's times favorites of Roman enthusiasm. Pythagoras died anno A. C. 497. The doctrines of this ancient sage were, in the days nearest to, if not co-existent with his own, promoted even on the stage by Æschylus, whose death is affixed to have been 41 years later. This eminent tragedian has with peculiar solemnity distinguished the *active* principle of the soul from the dull mass of a perishable body, which it inhabits during the life of the latter. The audience was *Athenian*. The passage alluded to has been thus elegantly turn'd :

' In sleep the vig'rous soul, set free
' From gross, corporeal sense, with keen'r view
' Looks thro' the fate of mortals, dimly seen
' Thro the day's troubled beam.

Potter's Æschylus, p. 397. 4to.

Ἐνδύουσα γὰρ ὅρα' ὑμᾶσι λαμπρύτεται

Ἐν ἡμέρᾳ δὲ μοῖρ' ἐπρόσθετος ἔσται.

Αἰσχυλ. Ευμενίδ.

Before

Before I take my leave of this subject, I would wish to detain the Reader with the sentiments of a truly Christian writer, possessing the most comprehensive and rational spirit of philosophy, and breathing the most exalted fervor of devotion; happy in himself, as promoting the happiness of others; alike serene in the bowers of health, and on the desert of a death-bed; no desert indeed to him, who could not leave *enjoyments* behind, the deprivation of which he might lament, and who panted for *those* of perfect purity, to *which* he felt himself approaching.

The following quotations are immediately connected with the foregoing plan of my remarks upon Apollonius, and as such, but more confidently on account of their own intrinsic merit, they shall be inserted without apology.

‘ The not attending to the immensity of the Deity, but
 ‘ measuring his own power and knowledge by our scanty con-
 ‘ ception of things, conversant only about very finite Beings,
 ‘ hath been one chief reason of Atheism in the world; and
 ‘ the *only* reason of Polytheism, or multiplying Gods according
 ‘ to our wants and necessities, and often according to our fan-
 ‘ cies. Lucretius (the *Clypei Dominus septemplicis*, which he
 ‘ holds out in the defence of our modern natural-religion-
 ‘ men) calls as it were in indignation, upon the Gods
 ‘ themselves, to witness the monstrous impossibility, that one
 ‘ Being should be present in all places, at all times, and con-
 ‘ sequently manage all things in heaven and in earth. Lu-
 ‘ cian, though he had not enough considered the nature of an
 ‘ *eternal* Being, endeavours, according to the indiscreet li-
 ‘ berty he takes with all things sacred, and profane, to turn
 ‘ this notion into ridicule, and representing his Deities, as
 ‘ harassed, and grumbling at the unreasonableness of mortals
 ‘ in molesting them always with their *greatest trifles*. For
 ‘ this reason the ancient Heathens invented a God to serve
 ‘ every occasion, and attend every place.

‘ Modern accounts tell us, that the idolatrous nations in the
 ‘ New World lay under the same prejudice. Garcilasso de la
 ‘ Vega, speaking of the Gods of the ancient Incas of Peru,
 ‘ says “ To begin with their Gods, we must know, that they
 ‘ are

“ are agreeable to the quality of their own corrupt and abominable manners: and every nation, province, tribe, and house, had its own particular God. For their opinion was, that one God would have business sufficient to take care of one province, or family, and that their power was so confined, that it could have no virtue, or extent within the jurisdiction of another.”

“ Antonio de Solis relates the same prejudice of the inhabitants of Mexico.” “ Magiscatzin, and the rest who attended him gave but very small hopes of the Spaniards being reduced, saying, that the God, whom the Spaniards adored was very great, and must be greater than theirs; but that each of them was powerful in his own dominions. For that in one place there was occasion for one God against lightning and tempests; in another, for water, and harvests; and again another for war; and so on, for all human necessities: for that it was impossible for any one to take care of the whole.”

“ This is noticed, that we may know, how material it is, and how much it concerns us, to consider maturely, and be satisfied about the *immensity* of the Deity. It seems, that *this* hath been the stumbling-block of human reason in all ages.”

Baxter's Evidence of Reason in Proof of the Immortality of the Soul. p. 24, 25, 26. 8vo. 1779.

In another part of the same work our Author adds upon the origin of Heathen enthusiasm, “ by all the vestiges we can trace of the remotest antiquity in the history of mankind, it is plain they thought the spirits of their friends and benefactors at their demise were so far from being deprived of sense, and consciousness themselves, that they extended their concern to the affairs of their survivors; and blinded by degrees with superstitious reverence, they proceeded to adore them, as tutelar deities, presiding over particular families, tribes, and districts; for a sense of religion being by nature one of the strongest affections in the human breast, man is unspeakably more prone to the extreme of superstition, than to its opposite, Atheism. This was probably the beginning

‘ginning of Polytheism, and all false religion.’ Baxter’s Evidence, &c. p. 438.

That such are the real outlines of the Greek devotion cannot be denied by those, who are acquainted not only with the principles and conduct by which its professors were distinguished, but with the nature of the human heart, which if reasoning from its own unenlightened reflections forms its rule of action, in consequence, upon an erroneous, and contracted system; for where the simple idea is fallacious, the *complex ones* resulting therefrom must continue the original fallacy, even increasing it, according to *their* progression. If the old idolaters (and one idolater is the same as another!) formed *their first* idea of a superior power (which is the sentiment of our philosopher) from their relations, friends, or benefactors deceased, it cannot but be esteemed, as it is indeed experienced, to have produced unworthy, partial, and incompetent conclusions of the attributes annexed to that Power. But even this very shallow doctrine is a presumptive proof, that interweaved, as it were, with the idea of a Divinity, was the notion of *some* future existence; though the mode, and quality of such existence remained to be tricked out by the splendid colourings of their philosophical humorists. The idea could not in the humble state of their reasoning faculties have led them to a supposed revival of their dead; *that* would have required superior abilities to deduce; for a variety of arguments would have been essential to its support. The simple deification of humanity implied a persuasion of continued consciousness *in* the object deified. But as they could not find room for the deification of every person, a very early consequence accrued from such defect, namely, that they formed a state beneath the *earth* (an idea more directly caught from the usage of resigning the bodies of the deceased into *its* bosom) for the reception of their dead; *immediate* reception, if the bodies had been *duly*, according to their religious ceremonies, intomb’d. In this state the spectres were fabled to flit about, unloaded with an incumbering carcase, and engaged in those precise *occupations*, which constituted their happiness during life. The doctrine of the soul’s subsistence after death was
established

established among the heathens * before any philosophical investigations were deliberately indulged to reduce the vagaries of popular opinion into a more regularly irregular system.
Hence

* As there cannot remain, after the accurate, and impartial examination of a late critical divine into the proper passages of the Old Testament, a doubt, that the doctrine of a soul †, subsisting after the extinction of corporeal life, is sufficiently to be collected in those sacred records, so may we understand that doctrine to have shone forth (it may be presumed in consequence of scriptural communications!) amid the chaos of profane enthusiasm. “The palm-tree” (says the laborious analyser of mythology, as quoted from Horapollo) “was supposed to be immortal; at least, *if it did die*, to revive, and enjoy a *second life*,” hence the Egyptians gave the name of Bai to the ‘soul.’ ‘The branch of a palm-tree was called Bai in Egypt.’ *Analyt. Mythol.* vol. i. p. 328.

But whatsoever emblems of immortality characterised the human soul among the Heathens may be more immediately derived from the ancient Scriptural records. It has been asserted, though contrary to the truth, that no intimation of a future existence is made throughout the writings of the Old Testament; a construction highly astonishing, if we consider the adoption of that idea by those who corrupted the *true religion*. Surely they who maintained that religion, would have been at least equally zealous in *belief*, the very *basis* of the prophecies and writings composed from divine inspiration. ‘All the *mysteries* of the Gentile world, says Mr. Bryant, seem to have been memorials of the deluge, and of the events, which immediately succeeded; *they* were celebrated by night with torches in commemoration of the state of darkness, in which the Patriarch and his family had been involved. After the people had for a long time bewailed the loss of a particular person, he was at last supposed to be restored to life. The ark by the mythologists was spoken of as the mother of mankind. The stay in the ark was esteemed a state of death, and

† Dr. Jortin’s ‘Future State of the Dead, &c.’ vol vii. of his Sermons. of

Hence may be reconciled the very extraordinary manliness of conception, the masterly spirit of more refined consistency, and, I was almost going to hazard, the *half-enlightened* triumphs of the Socratic faculties! For as the religion of the *Heathens* is evidently found to have proceeded in a gradual course of splendid corruption, till the altar peeping from its ruder flints became decorated with massy stone, and every dreary beach was honoured with a temple of its protecting Deity; so may we collect the grotesque *outlines* of reason, prevalent in their *unaltered* original, while heroism the first character of an unsettled people prevented a due cultivation of the mind, to have, when such heroism subsided by the establishment of more regular society, fixed the attention, and animated the studies of philosophy. Studies, which must be presumed at first to have equalled the wild conceits, and barbarous prejudices of Polytheism, perhaps augmented in many fanciful brains; till reason flashed a more selected beam to inspire the meditations of a Socrates. Plato *, who so elegantly intermixes the

of regeneration. The passage to life was through the doors of the ark, which was formed in its side. Their return to light was described as a revival from the grave. Typhon the Egyptian deity shut up the body of Osiris in an ark, which he constructed 'of curious workmanship,' represented as a bier, or coffin; and gave a name to the places of Egyptian sepulture. Mr. Bryant's *Analysis, &c.* vol. ii. p. 326, 331, 334.

* It may be esteemed partial, if a poet reflects upon Plato for his inadmission of poets into his 'Republic in Air,' but surely that excellent writer has thereby banished, in a manner, himself; his turn having been rather fanciful, than deliberate, and alluring, than convincing. I suppose, that the extreme deviations from nature, and common observation, for which the Greek poets subsisting in his days were remarkable, with the more composed temper of those days, induced his alienation from their intrinsic beauties; his own example proves, that poetical genius had by no means evaporated, however the clang of arms had been softened into the peacefulness of civilization. But Plato will for ever remain a proof of the imagination,

the poetic, and philosophic character, has by his favorite pursuit of imaginary system left us to admire the moralist in a secondary light alone. Indeed his way of writing was novel from its conveyance in the form of dialogue, and his mode of reasoning may in many respects be alledged the same; his philosophy however cultivated the interests of man, which speculation has rarely, if in any degree, promoted; he is frequently specious, always ingenious, and, when it falls in the course of his composition, accurate in historical explanations. These men were *both* strenuous assertors of the future existence of a soul!

When such the established tenet, from the warrior amidst his battles, to the reasoner in his closet, it should appear extraordinary, that a third philosopher shortly after the death of Plato built his system upon a principle so directly opposite; but perhaps the general prevalence of the former doctrine might be his stronger invitation to join the philosophical combat, which in one instance or another seems to have been waged on every side. We have however little cause to imagine, that this new became the 'philosophy in vogue,' from any conviction with which its dogmas impressed the *people* at large; it might have been originally a *politically* designed system, attempting to remove the stern deliberations of more inter-maddling sects, which marked with a jealous eye the strides of tyranny; and to substitute a calm acquiescence with intentions, that could never be counteracted but by the active exertions of bustling clamor, by the desertion of placid enjoyments in the search of what themselves, and every other train of philosophers pronounced 'the truth,' in short by the adoption of a life remote from that, which they familiarly assigned to their Deities, 'inattention to the cares and employments of a turbulent world.'

Let us however do justice to this sect! In their composed plan of happiness they acted consistently with their primary

gination, with which the most attractive systems of the Greek philosophy were constituted; and how greatly defective (for such is the reasonable result!) every doctrine proposed must have been to answer its *success* in the search after their 'philosopher's stone' of truth.

tenet,

tenet, inculcating 'the total annihilation of the man after death;' for the greatest frenzy could no more than have sufficed to bewitch them from their constitutional tranquility, and influence them to endanger their *present* existence

Such is the picture of genuine Epicurism, unconnected with the grievous infamy of its followers! Followers, who obliterated every little mark of merit in their master, by steering a course remote from his true intention. These were filthy grovelers in the voluptuary sty! Yet — (so wanton is the affectation of error, where truth is set before the view!) the miserable tenets of this supine philosophy (which Plato could not have failed to drive from his republic, as dead branches of the political and religious trees!) have been adopted as the creed of, and have filled up the whole measure of flippant logic in our * herd of deists. Impotent † Priams, who in a worthless cause flourish the rusty sword of Lucretius, languidly *falling upon the shield of reason; and adding a triumph to revelation; which can never enhance its value ‡!*

* 'Epicuri de Grege Porcos.' Hor. Ep. b. 1.

† 'Telum imbelle sinè ictu.' Virg. Æn. l. 2.

I recollect to have read a French *thing* addressed to Marshal Keith, attributed to the king of Prussia, in which the arguments from Lucretius are dressed up *if possible* in worse clothing, than their Epicurean copyist had afforded; if possible; for Lucretius must be affirmed to have deserted the poet, where he commences the philosopher. Could not his *restless* majesty have been *contented* to rob myriads of his fellow-creatures of their *present* existence, without an anxious desire to purloin from the remainder the comfortable view of a *future*?

‡ Evidently as it appears, that the heathens possessed vigorous *ideas* of a state, however *whimsical*, of an existence after death, it may seem strange, that an assertion, that such doctrine, the main pillar of the New, is in no instance observable in the Old Testament, should have long been maintained, and should still be hazarded. What a level of inspired records below heathen imagination!

R

Remark

Remark on Arcadia, omitted B. iii.

In those chronological points, which may seem to convey an imputation of error upon Sir Isaac Newton, he must candidly be concluded, as usually experienced, to have been left without a clue to guide him through the labyrinth of historical events. He has attempted to ascertain the particular generations of Egypt, from the number of kings conjectured, rather than fixed, to have reigned during certain intervals; but in this calculation, allowing for the omission of some, and the exaggerated insertion of others, he finds himself at last necessitated to allot from eighteen to twenty years for the date of each sovereign, filling up the whole number according to his own immediate idea. That this was an indeterminate mode to ensure any tolerable accuracy, he seems to have been himself sensible. Nevertheless, though we may not accede in this respect to the *principles* of our great genius, or indeed to those of any other our happiest chronologers; it is but a reasonable tribute generally to acquiesce in his historical representations.

The truth may seem, that many periods of Egypt were bewildered by the mysterious artifices of their mystery-loving priests. Some persons are in all ages so exceedingly addicted to lying, that they can never, but awkwardly, tell the truth. It was worse with the Egyptian priests; they scarcely knew *at any rate* how to speak it: suffice it to judge from their infamous impositions upon the credulity of Herodotus, who has vouched as facts, from their authority, circumstances which to every attentive examiner must be esteemed legends.

It appears undeniably, that the plan of Apollonius was to represent the Grecian as connected with the Egyptian affairs; howsoever those of many other states unconcerned with Egypt may be likewise involved in the Argonautic history. He is now discussing the navigation of his heroes on their return from Egypt into Greece, through a course which they had not steered in their voyage thither. This course, says the poet, was pointed out 'by priests, the descendents of Theba, daughter of Triton, *when* the race of Danaüs was unheard of, and the

the Arcadians alone, amongst the inhabitants of the country through which Apidanus floweth, boasted an existence, &c.' So far Apollonius—Let us attend to Sir Isaac Newton!

'The Canaanites,' 'preceding the year before Christ 1125,' 'fled from Joshua into Egypt, where they continued under kings until the days of Eli and Samuel. They were called Shepherds by the Egyptians, and lived upon the fruits of the earth. In the year before Christ 1125, or soon after, Misphragmuthosis, king of Upper Egypt, made a lasting war upon these shepherds, and caused many of them to fly into Palestine, Idumea, Syria, or Lybia.' Others under Pelasgus, &c. escaped into Greece. 'Before this, Greece, and all Europe, was peopled by wandering Cimmerians and Scythians from the back of the Euxine sea.'

That portion of the shepherds above mentioned, formerly Canaanites, when expelled from Egypt, and adventuring into Greece, fixed amongst other places upon Arcadia as their *future residence*; for so much it is not inconsistent to conclude from the chronological *date* of Sir Isaac Newton, compared with the text of Apollonius. Arcadia was inland; therefore best adapted to dispositions averse from the *ocean*, through too familiar experience of *its* horrors, and on *which* they must have received *additional* anxieties to those preceding and attending their expulsion. The country was eligible in point of situation to dispositions occupied before in pastoral labors; and enjoying undisturbed tranquility; it was moreover calculated for a continuance of their former happiness, they having here no troublesome neighbors to annoy, and little probability of foreign plunderers threatening to invade them. They possessed a fertility of soil, 'pasture and arable,' which supplied every rational wish, unpossessed by ambition. Here it may seem, from the very expression of our poet, relative to the ancient *date* of the Arcadians, they lived for ages uninterrupted; for the spirit of mankind, ever anxious to climb the *mountain*, climbed but to *overlook* the *valley*, in which more humble station they might have been taught far better lessons than it has been in their power to give.

When I first inspected the second book of Apollonius, in which he exhibits an interview between Argus, son of Phrixus, and the Argonauts, I entertained an idea, that the name of Argus was, as a repetition of the same appellation already bestowed upon another, little less than a redundancy, and on that account had a suspicious aspect: I was therefore disposed to change the Colchian Argus into Arcas. The earliest inhabitants of Greece (and of these *Phrixus* may be concluded in the number, *from* the period ascribed to his existence) were composed of emigrants from Egypt into Arcadia. What part of Greece can Phrixus be presumed, in those ancient days, to have inhabited, except Arcadia? The political situation of Egypt, at the time of the Argonautic expedition, seems farther to ascertain the question. Kings familiarly experience a desertion in *those* 'even of their own household,' and perhaps most severely, as disappointment more strongly aggravates, where connection might lay claim to favorable treatment: kings experience a *more* miserable desertion, when the heart of the subject has been alienated, or a division of regard is created between the *will* of a sovereign and the *clashing interests* of the people. Government is to be considered a more extensive *family*: how often are individuals taunted by the desertion of kindred *friends*, when they feel a decline of prosperity?

The kingdom of Egypt must have been considerably inferior, in point of date, to the favored nation of Providence: we are sufficiently acquainted with the time when the Israelites *first* set out for the land of Egypt. Egypt was so thinly peopled, before the birth of Moses, that Pharaoh said of the Israelites, "Behold the people of the children of Israel are more and mightier than we *." Egypt must therefore have possessed but an infant state, when Moses was born, (which happened very shortly after this declaration of Pharaoh) comparatively with the condition of the Israelites.

* Exodus, ch. i. ver. 9. 22.

This, added to other circumstances of a more characteristic nature, may serve to explain a passage * in the holy writings, which asserts, that 'to eat bread with the Hebrews was an abomination to the Egyptians.'

The Hebrews are expressed by Joseph to Pharaoh to have been bred shepherds, and on this principle the Egyptians are asserted to have declined a communication with them at table—a disgust arising from the *Hebrew* origin of the *former*. *These* were not addicted to idolatry; they adored, as visibly protected by, the 'One True God.' Irreconcilable principles were the 'hardners of Pharaoh's heart.' This hardness was indeed in some degree political; a change of devotion among the Egyptians might probably have introduced a change of government.

† 'Shepherds were an abomination to the Egyptians;' this may ‡ have originated in the different objects of worship established among the Israelites and the Egyptians. *The former sacrificing sheep and oxen to One God; the latter, (if any thing) the fruits of the earth to many gods §.* A single spark of difference in religious sentiments will soon spread a conflagration.

From this abhorrence of inter-communication between the Egyptians and Hebrews, Sir Isaac Newton collects 'that Pharaoh and his court were at this time not shepherds, but genuine Egyptians.' I apprehend that the idea of shepherd-kings in Egypt is prematurely applied to the ancient days here spoken of by the divine historian; indeed if we admit

* Genesis, ch. xliii. ver. 32.

† Genesis, ch. xlvii.

‡ See Sir Isaac Newton's Chronology, p. 203.

§ No authority evincing, that at the period above described by Holy Writ, sacrifices of any sort were practised among the Egyptians, it may be concluded, that, whatsoever their mode of adoration, it consisted not in sacrifice, till their experience and consequent abomination of such worship in the Hebrews incited them to vilify by burlesquing it.]

their sovereignty (which is the most we can do) in *one quarter* of Egypt, it can scarcely be concluded, that any intercourse subsisted between them, and the Pharaoh, who ruled over the *other*. The distance must have been too considerable, and the very humble condition of the Egyptian territories too unpromising for such extended acquaintance. The upper, and the lower Egypt could only, at the period in question, have borne the appearance of two separate unconnected nations.

The Egyptians might * not eat bread with the Hebrews; a peculiarity explicable from the veneration of *hospitality* in oriental regions, *which* breathed a spirit of philanthropy upon all those, aliens, no less than brethren, with whom the inhabitants of these regions 'sat at meat.' Had the Egyptians entered into a social unreservedness with the *Israelites*, they must have been intitled, by the rules established amongst the former, to protection from every insult, and to every mark of amity and regard. The Egyptians were therefore prohibited from a near approach to familiarity with those, whose *religion* was in fact the *abomination* of their superstitions. 'If, says the inspired writer of Exodus † to the *successor* of Pharaoh, 'the people of Israel should sacrifice in the land of Egypt, they should sacrifice the abomination of Egypt.'

The same person acquaints us ‡, that the children of Israel conducted from Egypt arrived at Elim, in which were twelve fountains of water, and threescore and ten palm trees; the latter is characteristic of the country of Judea, which || Diodorus places agreeably to sacred intelligence not at a considerable distance from Egypt. Diodorus had immediately

* 'Call him, that he may eat bread,' is an expression of Reuel's cordiality to Moses, who had succoured his daughters. Exod. ch. ii. ver. 2.

† Exod. ch. viii. ver. 26.

‡ Exod. ch. xv. last verse. This event is placed to the year before Christ, 1491.

|| Diodorus Siculus, lib. xl.

before

before signified, that 'in earliest times of Egypt great numbers of foreign people flocked thither, and these brought with them foreign ceremonies of idolatrous worship, which occasioned in the course of years their expulsion from that empire.' The Sicilian proceeds to name the particular adventurers above-mentioned, 'who were Danaüs, Cadmus, and their attendants.' These may be construed to have been the 'Canaanites who fled from Joshua' according to Sir Isaac Newton, and reigned in lower Egypt till the days of Eli, and Samuel. They fed on flesh, and sacrificed men after the manner of the Phœnicians, and were called shepherds by the Egyptians, who lived only upon the fruits of the earth.' The expulsion of the Canaanites from their dominions by Joshua is ascertained to the year before Christ 1445: And Cadmus*, Danaüs, and the other giants, as termed in scripture, are Grecian appellations for those who had been kings of Canaan.

It may reasonably be supposed that the title of shepherds was affixed 'to the Canaanite exiles above-mentioned, from a conclusion, that they were the same as the Hebrews, whom the Egyptians had first *seen* in their land in the year 1706 before Christ, about 260 years before the arrival of the *Canaanites*; these last may be reasonably supposed to have retained their original name amongst the Egyptians, till finally driven from the land.

As to the sacrifice of men by these new immigrants into Egypt, it cannot be concluded their *general* practice; for the *Phœnicians*, from whom they are represented to have derived this instance of brutal barbarism, 'deified those of their own country, when dead.' The Canaanites are authenticated by scripture to have been a boisterous people, restless in their ambition, and unrelenting in war. These Nimrods of the earth may be presumed to have carried to, and possessed in, Egypt as small a portion of civilized principles, as when in their own country. The self-licensed *pests* of rapine, violence,

• Danaüs came into Greece, says Sir Isaac, in the year before Christ, 964.

and destruction, were by a slight, if any, aggravation of manners animated to destroy every opponent in battle, and to sacrifice their miserable captives to *deities*, to whom blood was of a sweet smelling savor, as it was the darling passion of *their own* congenial bosoms *. When nature has been counteracted by a dereliction of the finer feelings, she is usually, and by *speedy strides*, perverted to the extreme opposite.

She seems to have been perverted, from the same principles, however varied in the mere *formality* of such perversion, in the Canaanite, as in the Egyptian. The Canaanite ate flesh; the Egyptian confined his diet to vegetable substances: Whatsoever opinion may be indulged relatively to the conduct of the former, the latter could not, consistently with his adoption of religious principles, have admitted a similar satisfaction of his hunger †.

That the Egyptians practised the most unbounded excesses of idolatry can be little questioned, and as little wondered at; they were, composed of those, who divided themselves

* The first mention of any intercourse between the Hebrews, and Egyptians by Moses, is contained in the twelfth chapter of Genesis, wherein Abram is expressed to have gone ‘down into Egypt to sojourn there.’ This event took place in the year before Christ, 1921: Pharaoh was then king of Egypt, and from an application of that name by holy writ to many succeeding rulers of Egypt, we may conclude it to have pointed a continuance of the sceptre in the hand of one individual line; at least, that it was, agreeably to Eastern custom, a title affixed to those who at the earliest periods grasped the Egyptian sceptre.

† From the period of the year before Christ 1921, when Abram, according to the remark immediately preceding, visited the land of Egypt, the Egyptians are not mentioned to have been visited by the Israelites (Abram had quitted them within a short time after his first arrival) till Joseph was sold to Potiphar, an officer of Pharaoh, captain of his guard, in the year before Christ, 1729.

upon

upon the earth in consequence of the primitive ambition, displayed by their father Nimrod, in the vain attempt to erect the Tower of Babel. This tower was evidently built in defiance of almighty will; an emblem of that spirit, which shortly afterwards proved itself subservient to the enthusiasm of passion in the construction of cities for defence; for defence against those enemies raised up by their opposing frenzy among their neighbors, who could not easily surrender possessions, to which prior occupancy had established their natural, and moral right. The Canaanites expelled from their kingdoms, originally usurped by arms, in the reign, and under the direction of Joshua were allied in descent to those very Egyptians; though in the revolution of time such connection was very probably unattended to by either.

The Egyptians were fortunate in situation. When Lot departed from Abram, he selected the plain of Jordan, which was well watered every where, as the *garden* of the Lord, like the land of Egypt *. The garden of Eden thus compared with the kingdom of Egypt by the Mosaic pen, we may not hesitate concerning their mutual fertility; every expression boasting a luxuriance, *typical* of highest cultivation, as the characters de-

* This may seem an allusion to the fertility of Egypt by the overflow of the Nile; from the excessive heat prevalent in that country had not such inundation ensued, plenteous harvests would have been *prevented* to the proper comparison in the text between Egypt and Jordan: the overflow of the Nile may without affectation be regarded, as a providential indulgence; yet—at a time of famine, which ‘was over all the face of the earth,’ Joseph supplied his brethren, sent into Egypt by their father Jacob ‘to buy corn,’ from the public granaries of that kingdom, where the famine waxed sore; and these granaries were the sole resource for bread to the people of Egypt. The very establishment of these granaries implied precautions against future famine; the Egyptians had therefore no settled expectation of the overflow of the Nile, by which alone their superabundant harvests are well known to have been obtained.

lineating

lineating the creation, glow with the tints of oriental * allegory. Moses was born in Egypt, he composed his books for the

* It is not my wish to pursue a controversy on the propriety of literal, or figurative construction, as far as regards the creation, delineated by Moses: A less violent critic may be satisfied of their union. The Jewish lawgiver compiled the book of Genesis for the service of a people, to whose attention, I should be happy to omit imitation, Egyptian customs, and prejudices had been familiar many years before his birth. 'Why,' it may be questioned, 'are certain portions of the Mosaic picture to be styled allegorical, and others literal?' Surely an incoherent mixture!

Jungentur jam Gryphes Equis?

Attend we to their *subjects*; in these the literal points of view are distinguished from the allegorical. The latter is little more than a sublimer mode of description, the occasion demanding elevation of style; the former a more natural vehicle for the conveyance of facts, which admit not *thus* to be adorned. The creation is in itself a glorious and exalted theme; imagination fires, as it contemplates; that imagination, which subsides, when the mind is occupied upon the Decalogue. This last is solemn and sedate, and may not be blazoned by expression; it is intelligible to all, and the promulger has his end.

Deists arraign this mixture of allegory, and of letter; these, it is well known, by commenting mean but to arraign the scriptures. Have they studied our elegant, and figurative Spenser? Allegory is the voice of his sentiments, of which moral truth is the directress. Moral truth is the affected investigation of deists; affected, for they close their eyes to every object except one, which can be esteemed truth. They are only not atheists! Our lovers of natural religion mean not surely in their ideas of *sacred prophecies* to quarrel with their poetic form! They are lost to genius, if they presume it. But 'the double arrangement of prophetic thoughts involves the

the instruction, as he lived for the interests, of the Israelites then in the land: God is said to have ‘planted a garden *eastward* in Eden,’ and to have ‘made to grow out of the ground every tree, pleasant to the sight, and good for food; a river went out of Eden to water the garden, and God put the man into the garden to dress it, and to keep it.’ In these instances the two countries of Eden, and Egypt assimilate; in the history of the fall, ‘the serpent’ is represented to have been ‘more subtle, than any beast of the field’; a *typical* image of the tempter; by which the inspired writer would impress an aggravated horror upon the Israelites, of the *idolatry*, which passed * daily, and hourly before their eyes; an idolatry *practised* by the Egyptians, in the worship of the *serpent*: This *beast* was likewise an emblem of magical operations; with the Egyptian pretensions the true Deity condescended to contrast his own miracles, by a change of the rod of Aaron into a serpent;

the explication of the prophecies in difficulties.’ At worst every defect is resolveable into style. ‘But what parts,’ it is added, ‘are literally, what others figuratively to be construed? Infidelity by this question evinces its utter ignorance of the stile, in which the prophecies are conveyed, so far from confirming the distracted ambiguity, with which it would stigmatize those oracles of God. Ambiguity is the soul of *prophecy*; well may the genius of deism be puzzled to reconcile *it* from history, to which *it* appeals! A prophecy *at once clearly* intelligible justifies a conclusion, that such prophecy was made after the event pretended to be foretold. Let these records be deeply consulted, and the Deist will be repayed his search, but not in the coin which he expects!

* Joseph, after Jacob had blessed Pharaoh, ‘placed his father, and his brethren, and gave them a possession in the land of Egypt, as Pharaoh had commanded.’ But Joseph died, before Moses was born, and that spirit of philanthropy exercised by Pharaoh towards the Israelites as certainly died with him. Joseph was embalmed, and put into a coffin in Egypt the year before Christ, 1635: Moses was born about 1573.

the

the magicians, it is written, cast down theirs, 'did in like manner with their enchantments; their rods' in turn 'became serpents, but Aaron's rod swallowed up their rods *.' Again 'Aaron' by the command of God stretched forth his hand with his rod over the waters of Egypt, and the frogs came, and covered the land of Egypt.' Thus 'the *magicians*' also 'did with *their* enchantments,' and (*they*) 'brought up frogs upon the land of Egypt.'

In the *former* of the above Contests betwixt Aaron, and the magicians, the Levite evidently triumphed; triumphed over the rankest *infidelity*, and *obstinacy*, even to their own conviction: here God is expressed to have 'hardened the heart of Pharaoh.' In the latter, the Deity likewise permitted the rods of the magicians to boast the same power in 'raising up frogs,' as that of Aaron; the divine purpose of increasing the plague of frogs was hereby answered, and Pharaoh (after, it may be presumed, that he had ineffectually applied to his magicians) was compelled to intreat the interposition of Moses, and of Aaron with that God, whose will he 'set at nought,' and whose miracles he rejected, 'to take away the frogs from him.' The same solicitation was repeated when subsequent plagues were sent by the divine authority upon Egypt; and Moses relieved the land of Egypt from every one of them. Pharaoh's mad fit returned with his security, and 'he would not let the people go.' Pharaoh had experienced calamities by famine, before those plagues were inflicted upon his land; but he sought not their amoval by any application of prayer, or other worship. The Egyptians lived in continual apprehensions of sufferings, particularly from serpents, those obnoxious natives of the region. From such apprehensions, added to the abundance of those animals, who 'went upon their belly' in pursuance of the divine condemnation, may be deduced the references familiarly indulged by Moses to serpents; objects of various miraculous exertions, to convince *Pharaoh*, and his *people* of a God, who protected Israel in *their land*.

* Exodus ch. vii. ver. 8—12.

If reason received insult from the zeal of *Idolatry* in the deprecation of ills, how much more felt she the enormity of *its* conduct in the deification of human, and animal *existences* after death? This ‘pious fraud’ against the true God may seem not to have boasted a very early date; a religion founded originally upon enthusiastic veneration is not distinguished by the gratitude of its professors for *favors* conferred, till they experience severest inconveniencies from *their* want; while the *Egyptians* continued in a settled state of government, uninvaded by adventurers from without, and uninjured by general calamities from within, we may be well-convinced, from the character and principles of Pharaoh, that a consciousness of obligation for the enjoyment of blessings was alien from *their* dispositions. So far as *their* adoration was devoted to the sun, we may be induced to imagine their zeal to have flowed from a dread of its excessive fervor, by which their country in general, and their personal constitutions must have essentially suffered. Fire, a supposed emanation from that sun, was regarded by the *Egyptians*, as an object of deprecation; they possessed heat sufficient from the latter, to render the former no object of comfort, or advantage.

These ‘served the creature, not the Creator *;’ the primary genius of idolatry, and a short, yet comprehensive history of its very earliest completion! We may be contented with a strict adherence to the scriptural representation; the Israelites, when introduced by Joseph to Pharaoh, acquainted him, by the direction of their kinsman, that they were come to sojourn in the land on account of the famine prevailing at that period in Canaan, whence they came †. Pharaoh, though he knew the petitioners to be shepherds from their own declaration, gave them welcome, and encouragement. It

* St. Paul’s Epistle to the Romans, ch. i. ver. 25.

† It was said almost immediately before, that ‘every shepherd was an abomination to the Egyptians.’ That objection being admitted, the kindness of Pharaoh was a political consideration.

It may be gathered from the sale of Joseph by his brethren to Potiphar, that a degree of intercourse, in the way of traffic, had previously subsisted between the Egyptians and their adjoining neighbors ; but no *establishment* of the Israelites amongst the Egyptians appears to have prevailed till Joseph's introduction of his brethren into the kingdom of the latter.

When Pharaoh, wearied by a repetition of sufferings, and in consequence very probably terrified by the idea of a revolt amongst his people, told Moses, ' Go, ye, sacrifice to your God in the land,' Moses replied, ' it is not meet so to do ; shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us ? ' Pharaoh continues his solicitation to Moses, that the swarm of flies may depart from him ; " Let not Pharaoh," saith Moses, " deal deceitfully any more ! " ' and he intreated the Lord for Pharaoh.' If the *mode* of sacrifice was the abomination intimated, the Egyptians *may be concluded to have performed sacrifices of the fruits of the ground to their idols*, as the Israelites on their part offered up animal victims at the altar of the living God. It may however here allude to sacrifices in general.

The favorable sentiments entertained by Pharaoh of Joseph seems deducible from policy alone. Joseph was, not like the herd of stewards, faithful ; and therefore *justly* a favorite with his master ; but *Pharaoh's* favor was primarily obtained by Joseph's interpretation of *his* dreams, which had baffled the art of his magicians. An opinion has been hazarded in the former part of our present essay, that the difference of religious principles between the Israelites and Egyptians induced an aversion of the last to shepherds. From Pharaoh's assertion before remarked, that the Israelites were superior in numbers to the Egyptians, it may be instanced, that the sovereign had conceived a jealousy of admitting strangers into his country for residence. ' The children of Israel are more and mightier than we.' This indeed was ' a new king,' and (consistently with the *untoward* passions of human nature !) new measures were immediately adopted.

' Stoning,'

‘Stoning,’ mentioned by the Jewish legislator, not only may seem to evince the very ancient practice of such punishment, but may, from the Mosaic apprehensions of its infliction, be esteemed a type of *such* suffering, endured in after-ages by those who communicated the precepts, and lived, and died, by the example of ‘our Redeemer *.’

The earliest instance of sacrificial adoration, after the history of the fall, was that of the offerings to the Almighty by Cain and Abel. Whatsoever may be concluded the stress to be laid upon either specific offering, from the effect of their offerings upon the Deity, as delivered in holy writ, the acceptance of the One, and refusal of the other, proceeded, from the disposition with which they were offered: the real sacrifice was that of the *heart*; and this the Egyptians would not bestow upon that only *God*, who understood every one of *its secrets*, though they refused to understand *Him*.

When Noah ‘went forth out of the ark, he builded an altar unto the Lord, and offered burnt offerings unto the Lord;’ this sacrifice was accepted by the Lord, who ‘said in his heart, I will not again curse the ground any more for man’s sake;

* The Almighty expresses his indignation against Pharaoh, *Exod. ch. viii. ver. 23*, ‘*I will put a division between my people and thy people.*’ For the word ‘division’ our Bibles in their margin specify ‘redemption.’ This without violence of interpretation may be alledged to imply connection between the conduct of the Old and that of the New Testament. Joseph may be rationally estimated the forerunner of Moses, as John the Baptist was more evidently of our Saviour.

Upon the murder of Abel immediately succeeding the consequence of man’s first transgression it may be observed, that a more distant type of a future state seems necessarily to be collected.—God is not unjust, and a recompense merited by the faith of Abel must have been extended to another life: ‘By faith he offered a more acceptable sacrifice, than Cain.’ I would leave to others an enlargement upon the phrases placed

fake; neither will I again smite any more every living thing, as I have done.' In these divine determinations the original curse of the ground in consequence of Adam's transgression, and the subsequent punishments of mankind by the deluge are both alluded to*. The bow was placed in the heavens on account of the latter, as a seal of the word of God.

placed in the person of God, 'Abel thy brother's blood called out to me from the ground.'

The history of Abel may seem to prefigure in some degree that of Isaac; whose name is recorded to have been deduced from the laughter of Sarai his mother, when he came into the world. Such is the style of oriental allegory, which stripped of its richer attire, expresses the pious satisfaction of Isaac's parent in the birth of a promised son. The murder of Abel preludes the post-diluvian *sacrificial* adoration to the 'one God,' and Isaac was directly *intended* as a trial of his father's faith: the history of this son of Abraham contains the genuine prophecy of a Redeemer.

* Gen. ch. viii. ver. 21. The occasion of the deluge wherein the divine wrath was exercised upon mankind, was this: 'every imagination, purpose, and desire of man's heart was only evil continually.' The holy writings are a very slender epitome of historical events before the flood; the sole particular declared relative to the *conduct* of man from the fall, *which* can lead to his criminality, is 'that the sons of God saw the daughters of men, that they were fair, and they took them wives of all, which they chose,' and that 'there were giants in the earth of those days;' The giants were sons of these marriages, mighty men, and men of renown. By the foregoing record it may be understood, that the hearts of men were subservient to their passions, and to the concerns of this world; in the enjoyments of which by the indulgence of sensual appetites, and by their delight in acts of violence and profanation, every idea of a God became obliterated; of that God who gave woman to man for a help-mate, and to increase society, not to satisfy indiscriminate lust; perhaps it may be construed, that these women were taken by force.

The

• The third instance of sacrifice is the ram, offered as a burnt-offering by Abraham in the place of Isaac through the express direction of God; Moses, after the departure of the Israelites from the bondage of Pharaoh, ‘ buildeth † an altar which he called, as interpreted in the margin of our Bibles, ‘ the Lord, my banner;’ this was a memorial of the divine assistance in the rescue of this people from their enemies. This altar was made of earth, and was raised on a little hill; for the direct command to Moses, nearly succeeding, was ‘ to make an ‡ altar of earth unto him, and sacrifice thereon burnt-offerings and peace-offerings.’ This command was given about the same time with the delivery of the ten commandments ||, of the *laws respecting the community of the Israelites* §, and of the injunctions promulgated relative to the building of the tabernacle, previously to which last, Moses builded an altar under the hill, and twelve pillars according to the twelve tribes of Israel.

It is obvious, that, altho’ an express prohibition of idolatry, which the Israelites had seen practised among the Egyptians, and which they ¶ were acquainted by the Angel of the Lord, that they should experience hereafter in other nations, is made by the Almighty to his chosen people, no positive declaration is given of any specific mode of Egyptian worship. It may only be conjectured, that the formation of the molten calf by the Israelites in the absence of Moses, immediately after the triumphant order to Aaron ‘ up, make us Gods,

* When God is said to tempt Abraham, a ‘ trial of his faith’ is alone proposed; when our Lord instructed us to pray God ‘ that he would not lead us *into temptation*; it means *suffer us not to be led’ into those situations too severe for the trials of our faith.*

† See Exodus, ch. xvii. v. 15.

‡ Exod. ch. xx. ver. 24.

|| Exod. ch. xxiv. ver. 4.

§ Exod. ch. xxv. ver. 1.

¶ Exod. ch. xxiii. ver. 24.

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which

which shall go before us,' alludes to *their* adoration of animals after the manner of Egypt *.

• Ancient idolatry corrupted in its practices the sacred writings ; and there seems little reason to doubt, that the sacrifices, oracles, dreams, and incantations, recorded as the ordinations of divine interposition, were copied from the scriptural source, with those clumsy deviations so familiar to the heathen system. One very obvious plagiarism is now before me, which relating to the land of Egypt may not improperly be admitted in this remark. This war (the invasion of Egypt by Antæus) ' was composed by the intervention of Mercury, who in memory thereof *was said* to reconcile two contending serpents, by casting his *ambassador's rod* between them.' Sir Is. Newton's Chronol. p. 234. We may observe from the 21st chapter of the book of Numbers, that the Israelites were troubled in their hearts on account of their journey from Mount Ibor to the land of Edom ; their souls were discouraged because of the way. ' Wherefore have ye brought us up out of Egypt, to die in the wilderness ? No bread ! neither water ! and our soul loatheth this *light bread* ; *that Manna*, sent down for their food from God, with which they had heretofore been satisfied. Here a strong resemblance must be confessed between the stubbornness of Pharaoh, and the obstinacy of the Israelites ! The latter had forgot their bondage ; that was passed ; no direct evils were present ; and none appeared probable, except those which from their wantonness of opposition might have been presaged. The consequence was, that '*fiery serpents* were sent among the people,' whom *they* bit. They applied to Moses in a Pharaoh-like manner ; Moses by God's command ' made a fiery serpent of brass ;' and whosoever had been bitten, ' when he beheld this serpent, he lived.' Surely an appeal to their conscience, when they forgot their Egyptian slavery ! a proposed revival in their memories of the miracles wrought under the same emblem in their favor, while they were in the land of Idols.

But

But this may be as reasonably questioned ; ‘ make us Gods,’ seems plainly to intimate, that their idolatrous principle flowed generally from their former Egyptian intercourse ; and the selection of the calf may have arisen from the perverse defiance of the true God, whom they fastidiously esteemed no more their protector, ‘ for they wot not what was become of Moses,’ whom they knew to have directed their motions to a land of safety under his instructions and authority.

The calf was one of the animals * enjoined to their sacrifices by the Almighty ; and the people, in the spirit of religious opposition, aggravated by the idea, that they were no longer within the reach of Egyptian task-masters, insolently placed the animal, ordained as a sacrifice to God, on the throne of that God himself †.

The Israelites continued in Egypt from their first arrival in the year before our Saviour 1920, to the year 1491 ; in which they quitted it under the conduct of Moses ; during this extensive communication, the Egyptians necessarily observed, and reflected upon the several forms and ceremonies of Israëlitish devotion ; no less than upon the several miracles wrought repeatedly by Moses, and Aaron in favor of that selected people ; for these miracles had produced severest afflictions to the kingdom of Egypt. Nature uncontrol’d by prejudices, and conducting herself conformably with her genuine feelings, rarely *erases* impressions of self-interested sensibility.

* The making of this graven image, and such they had been already directed to pull down in every idolatrous country, (through which hereafter they should pass) was a sin still (if possible) of a deeper dye, as they must have wantonly slighted the command so lately issued by the Lord. ‘ If thou wilt build me an altar of stone, make it not of hewn stone, for if thou lift up thy tool upon it, thou hast polluted it.’ Exod. ch. xx ver. 25.

† In the year before Christ, 1491, only forty-six years before the Canaanites fled from Joshua into Egypt. Joshua, ch. ix. and ch. xi.

However intercourse with variety of companions in serious avocations, and less important pastimes, may indulge a temporary suspense of reflection upon passed misfortunes, yet will thought regain its moments of anxiety. The *human bosom**, like the bow of the Grecian Apollo, though not always bent, is in readiness for *mental exertion*. Such was a transient return of faith among the Egyptians, while under present sufferings from that God, whom they had before defied!

The *rise* of idolatry, whose *spots* were alike *visible* in the *god-lings* images used among the Chaldees, in the obstinate profligacy of Egypt, and in the contemptible and contemptuous revolt of Israel, may be ascertained from the foregoing references to holy writ. Enthusiastic superstition was handed down with additional burdens of corruption to the periods, in which profane history sets out upon her career of information; by her we are acquainted with the large strides of *idol-worship*, from its original outlines in the scriptural records, to the total obliteration of the *inspired drafts* by fulsome coloring, and grotesque imitations; *drafts* of a religion, enveloped by the genius of Polytheism in hideous mysteries, or fantastic garishness.

Hence the mind of the idolater, like the *tyrant* it obeys, is a wilderness of enchantment! and the mind, when wilfully blinded against truth, is tossed by every fickle breath of fascination! Why will she not suffer herself to be directed by the clue of *scripture*? Thence the earlier principle of idolatry is deducible through the prepossessions of passion warring against reason; prepossessions, which excited the pursuits of *magic*; a *defiance* of miracles, divinely wrought, by the *portentous* fallacies of *human power*†.

The

* Neque semper arcum,
Tendit Apollo. Hor. Ode.

† That the Chaldeans, among whom Abraham was born, were very early idolaters we learn from sacred authority; and these Chaldeans are mentioned previously to any acquaintance of the Israelites with the Egyptians. Nahor was of the same
line

The Israelites and all men are commanded not only to abstain from the worship of, but 'from meats offered to, idols or false

line with Abraham, and Jacob married the daughter, or rather daughters of Laban, son of Nahor. When Jacob departed from *Laban*, Rachel, his daughter stole her father's images, by which the original idolatry of that race is evinced; these images are called Gods; and signify the practice of image worship subsisting before the days of Abraham. Laban still continued to practise the corrupt religion of his forefathers, notwithstanding his connection by the marriage of Rachel and Leah with the descendent of him, who was distinguished by the title 'Father of the Faithful.' Jacob served Laban, that he might obtain Rachel in marriage, but having been deceived by Laban in his marriage with Leah, he 'again served Laban for Rachel;' a servitude, which may be a figurative allusion to the future bondage of Israël in the land of Egypt.—The marginal word in our Bibles for these Gods of Laban, is *Teraphim*; I regret my ignorance of the Hebrew, but apprehend, that the *τεράτα* (portenta) of the Greeks will guide us to the purposes, to which these images were applied by the Chaldean idolaters, forefathers of Laban. These purposes were of a magical nature; the little images were probably supplicated by the person, who bore them, previously to his address to those, set apart under the title of wise men, (cunning priests!) whose office was to delude miserable votaries with supernatural appearances. The images were small of size, otherwise poor Rachel would have been weighed down by the *spoils* of her piety, purloined from a father, 'en bonne catholique,' at the expence of her husband's reputation in a religious, no less than *moral* light: for he must have appeared to Laban both as an idolater, and as a thief. Jacob was departed, and Rachel seems to have been contented with his *eternal* absence, could she but retain the objects of her 'petty larceny ‡.'

‡ When Virgil asserts in the detestation of magic practises by Dido the hatred in which those rites were held at Rome, he

false gods;—and a belief ‘that the world was framed by one supreme God, and that * it is governed by him; to love and worship him, to honor our parents, to love our neighbors as ourselves, and to be merciful even unto brute beasts, is the *eldest* of all † religions:’ happy *possession* ‘both of Jews and Christians,’ and which ‘ought to be the standing religion of all nations, it being for the honor of God, and for the good of mankind!’

‘Of Jews and Christians’ from a connection, which it requires not (my bold natural religion men) the discernment of a Newton to understand. The writings of the Jewish lawgiver represent the will of a God to have *ostensibly* and *visibly* directed the instructions of that prophet whom he had selected to preach his commandments, and to convince a chosen people of his

* Genesis, ch. xxxi.

† Sir Isaac Newton’s Chronology, p. 190.

signifies a compliment to Epicurean principles; from the establishment of this religion of ‘nonchalance’ in the body of the *citizens*, *those* ‘*Dî minorum*’ would be as little disposed to obtrude themselves upon the affairs of empire, as the Epicurean creed esteemed the ‘*Dî majorum Gentium*,’ to have reflected upon the concerns of the world.

‘As letters,’ says our great mythologist, ‘were not in the first ages known, the history of the ark was described under many symbols. The most common emblem was a Lunette. It was also named Laban. I make no doubt but that Mount Libanus received its name from this type of the ark; for the city Arca stood here towards the bottom.’ We may hence form a judgement, from the Laban of Moses, of the nature of his idolatry. ‘It consisted in an undue reverence to the arkite emblem Labana. Those images, supposed to have been invented by Terah, and from him named Teraphim, were the same which Laban worshipped, and were Lunar Amulets, or types of the ark †.’

† Mr. Bryant’s mythology, vol. ii. p. 445.

divine

divine authority. Our blessed Savior was likewise ‘a Prophet come from God,’ to perfect the law of Moses. His lessons are uttered by his own immediate voice : He is, when he delivers them, the very *presence* of his Father Almighty, who * appears in no other way *personally* during the whole of our Savior’s mission, to confirm the principles of the New, as he had frequently done in his communications to Moses throughout the Old Testament. The Divinity of our *Savior* no less than that of the † Holy Spirit is comprehensively figured by the Jewish prophets, as irrefragably *proved* by *his own* declarations. This whosoever presumptuously (and too many there are in this age of grave licentiousness who) deny, are not perhaps aware

* If ever God may be surmis’d to have personally, in our *ideas*, interposed throughout the preaching of Christ, such interposition may be construed, when ‘a voice spake from heaven’ “ This is my beloved Son.”

† The severe trials indured and surmounted by those patriarchs and prophets, remarked and honored in the Epistle to the Hebrews, cannot so *religiously*, or, if we are guided by the *conduct* of the Israelites almost *immediately* upon their rescue from Egypt, so *morally* be accounted for, as from an opinion, that these first were actuated by the operations of the Holy Spirit, confirming their hearts in a submission to the will of their Creator. If such the sentiment concerning that ‘emanation from the Deity,’ so assuredly preached, and occasionally displayed in our Savior’s history and example, can the divinity of the Preacher be questioned, who left, immediately when he departed, this Comforter to his apostles ? But it seems, as if our antichristians could not credit his Divinity, because his form was that of humanity ! And they on this pretext *word away* his own positive declarations, that he was ‘the Son of God.’ But why argue his divine character in the New Testament, when the prophecies of the Old evince such character more distantly typified, or more directly pointed out, in descriptions which, without such allusion, would fall short of their comprehensive application ?

that they degrade our Savior into a Mahomet, leaving him in possession of but a single merit, that of *destroying*, instead of *promoting*, violence and extortion. It is no small misfortune attending these reasoners (if on the remotest idea of reasoning they may be called such !) that they deduce their vagaries of construction, derogatory of our Savior's Godship (as with some familiarity they term it) from the authority of 'that disciple whom Jesus loved,' that disciple, in whose gospel the *divine* character of his Master breathes through every page. That the apostles of Christ never questioned this character of our Lord, their general defiance of calumny, of perils, and of death, to which some of them cheerfully submitted, very competently attests. The Israelites under Moses *would not* obey the commands of their God, whose protection they had on so many occasions miraculously experienced, *but* upon the express declarations to them from their inspired leader, that he had received those directions, which he enjoined them, from the Deity himself. The apostles, resigned to every worldly affliction in the present, from full reliance upon a glorious reward in a future life, acted as men convinced of what their Master had repeatedly asserted, that he was 'truly the Son of God:' a truth which even the centurion, bred up under opposite principles, was *compelled* to avow.

Thomas doubted the reality of his Savior's appearance after the resurrection; the spirit was too weak for the flesh; this doubt arose not from the scepticism of an infidel; the mist soon vanished from before his eyes, and he cried out to Christ "My God, and my Lord."

Upon the text of David, 'The fool hath said in his heart' "There is no God," it is well known that South, with his *poignant brevity*, immediately remarks, 'None but a fool would have said it.' It will not surely be too severe an observation, that a denier of his Savior's Divinity has forfeited a larger portion of his Christian title. The very persuasion, that (as he hath himself acquainted us) "He and his Father are One," adds a dignity to the precepts which he delivers, and enlivens the faith of a believer. Moses, peculiarly favored with the communications of God, never hazards an expression

pression intimating any but the greatest distance between his Master and himself; our Savior therefore, who was humility, can never be supposed to have *arrogated* a claim to equality with 'the Father who sent him.'

The assumption of the flesh by Christ is the real stumbling-block to these infidels in disguise; they cannot reconcile the idea * of 'God becoming man;' by which conduct they indirectly arraign every mystery † exhibited by the Author of our

* They who deny the union of Divinity with humanity will find it difficult to reconcile our Savior's triumphant expression (St. John, ch. 13, ver. 31) immediately after he had received the sop from the apostate — 'Now is the Son of Man glorified, and God is glorified in him' with those feelings of the flesh, which extorted his declaration to the disciples—'My soul is exceeding sorrowful, even unto death,' and 'My Father, if it be possible, let this cup pass from me!'

To many other proofs of this union our Savior's express words may be added, 'My kingdom is not of this world;' and 'Father, thou lovedst me before the foundation of the world.' St. John, ch. xviii. ver. 39; and ch. xvii. ver. 24. It is a shame to call for confirmations of so evident a truth, constituting a main principle of Christian faith!

† Amongst the various mysteries, truly such, handed to us by the holy writers, not one lays more serious claim to attention than that of the blessed Trinity; a mystery, upon which the religion of a Christian is absolutely built: to discredit such fundamental principle is to shake the foundations of truth. I never join in the Athanasian creed; though I feel myself convinced of the mystery which it undertakes to explain. But here explanation is a daring task; let it be reflected, that a mystery is designed by the Almighty to remain such; and that the explanation of Athanasius is little adapted to the slender exertions of human fallibility! Add to which, that stumbling-block of an eternal penalty affixed to an human composition; an human comment upon a text stamped with the seal of God. Anathemas thus thundered imply a zeal for coercion rather than for conviction: they stifle the inquiries of the timid, and inflame the opposition of the bold.

religion ; thus cutting the Gordian knot which their vanity had induced an ineffectual endeavor to untie. Of *this union*, however, we are persuaded from the Gospel ; and their defect of understanding to comprehend *it* may not be urged as a proof, that *it* never subsisted.

No wonder that their first confusion is productive of a second ; they cannot (though too proud to confess it) account for an equality of Godhead in two distinct persons ; and we consequently observe them to adopt *by their expressions* the doctrine of *Manichæism* in discussing the point of such equality.—A degrading retraction of those tenets, which have raised *certain* teachers to the profession of the faith, who have renounced worldly advantages to become the themes of worldly conversation, has been instrumental to * keep alive the spirit
of

* Virulence of innovation characterises those (shall they be termed Sectaries?) who combat in their opposition to mysterious doctrines the perfection of the Divine with the fallacies of human authority ; innovation, which moreover directs many valuable ministers of the faith, and citizens of the world, to calumniate subscriptions which placed them at the Altar of God. Be it, that sincerity of conscience induces a more rigorous examination of ‘Articles’ by those who heretofore received them as initiations into the holy offices. The infant state of our church, with the liberal principles of which those of our constitution are happily united, led the compilers of those Articles to interpretations, though very few, of scriptural passages, which may furnish subjects of controversy ; human fallibility amply atoned for by their condemnation of every tenet favoring of Catholic enthusiasm ! Such peccant passages, though they tinge, tend not to efface the excellence of the draught. Let us candidly esteem them spots in that sun, which pierces through by the intrinsic lustre of its beams ; darting an increase of splendor from that moment, when it emerged from the chaos of false and profane communications. There are, who wish totally to expunge subscriptions, as by no means indispensable preparatories to the ecclesiastical functions ; these cannot be understood to mean an unlimited
aversion

of ecclesiastical discord. † One of these solemn enthusiasts is commended for the uprightness of his heart; if such his worthiness

aversion to all subscription; they would otherwise have declined to join the list of subscribers *against* the 'Articles of the Church;' they quarrel not with the exceptionable passages alluded to above; but every yoke whatsoever upon the priest they claim to be loosed!

Alas! if those yokes upon the mind of a believer, which, to be truly such, he must readily fix upon himself, are continually burst by vicious profanation; if cavilers wantonly scoff at mysteries, censors solemnly arraign the history, and the infidel of mode the purity, of revelation, why should its professors seek to dissolve those fetters, which hang easy upon the servants of the Lord? Fetters, which can only operate to convince their reason, that they are 'set apart' for that distinguished character. Subscriptions are pillars of civil, they are the same of ecclesiastical governments; order results from their use; even errors are submitted to in both; for alterations, though they amend a part, are usually experienced injurious to the whole. They are too usually introduced by faction, whose existence is corruption; when errors are subdued, her stroke is aimed at truth.

Why, however, this anxiety to enter the church *unincumbered* with that decent formality by which it has been under Providence preserved? Is it that the church may be deserted by its professors at their will? Where kingdoms have permitted their collective members to emigrate, as they were capriciously disposed, such indulgence has been *too late* observed the parent of afflictions and disgrace. The sacred interests of religion should be still *more* amply secured. A conformity with subscription shuts at least a door against abuse. Worthy ministers abound in churches, where these stricter ceremonials are dispensed with; but will their injunction imply a defect of worth in the teachers of our own? It may rather imply, that the candidate for the church has afforded some previous attention

business, every error is imputable to the defect of *integrity* in his head. But *poisons*, employed in medicines, must, where the

tion to * Articles with which he must stamp a compliance before the object of his pursuit is attained. This attention however, it has been argued, 'is not competently exercised at *so early an age*;' long before their arrival at which our rising pupils have been usually obliged to labor *far more* abstracted learning; indeed, our religion being simplicity, its explanation cannot fail to be clear, where explanation is required; clear, I mean, where interpreters wish not confusion. But wherefore solicitude about rules or ceremonies, so familiarly banished from civil, a destiny to be expected in the public treatment of, religious meetings? When the word of God is overshadowed with conceits by one, ridiculed and calumniated by another, and annihilated by a third,—hence the glorious freedom gracing those resorts of infidelity, or enthusiasm, where † devotion is 'let to hire!'

To centre the legion of such instructors in one bolder champion, turn we to a pulpiteer, who has curtailed the *service* of a church, for matter and expression most justly *admir'd*; for matter, studiously selected from the doctrines of Christ; and for expressions, the happiest effort of ingenuity: has banished our Redeemer from his own sanctuary, and dwindled the great luminaries of religion, who threw light upon a clouded atmosphere, and were prepared to, or did actually perish in the cause of that profession, for which they lived, into mere 'ignes fatui' of natural religion ‡.

* The student who has considered these *human compositions* must have attended to their connection with the doctrines of that religion which he offers himself to teach; he will not observe them on the whole to differ in a degree that will depreciate them: beyond this line it is not his province to extend.

† The chapels of innovation daily started up.

‡ After this description, Williams's Discourses or Lectures could be superfluously mentioned—the blasphemer is his own reward.

health

health of the patient is regarded, be used with caution and sagacity.

An union of 'the human and divine Natures in one person' is peremptorily pronounced a 'scholastic * unintelligible device.'

† The Rev. Mr. Theophilus Lindsey has recently fulminated, (*brutum fulmen!*) against the divinity of our Lord, two dissertations; the rear of which is brought up by his Coödjutor the Rev. Dr. Jebb, an humorist in his earlier academical life, and a dabbler in metaphysical speculation; flattering passport to the doubt of most obvious truths. Some arguments of our *Catterick abdicator*, have called forth the foregoing observations. The Manichæans are known to have held two over-ruling principles; the evil, and the good: they esteemed two principles, like two heads, to be better than one. But Mr. Lindsey, and his colleague may be respected as candid opposers, when compared with the audacious, irreverend Williams; the first *lop off* noblest branches of the tree, the other tears up the tree itself by the roots. The one by constrained interpretations degrade the character, and arraign certain doctrines of our Savior; the other banishes the mention of his name. Gross profanation, which defiant of laws established in confirmation of 'a religion come from God,' trumpets sedition in the murder of revelation!

* Lindsey's first Dissertation. It may be recommended to this gentleman, and to his fraternity, who give their gaping admirers to suck the froth of argument, and delamation, whether holders-forth (in the language of Hudibras) from press, tabernacle, or Robin-hood, to submit the whole of those passages, which they accuse of obnoxious doctrines, and deduce their genuine meaning from the circumstances, and situation of the speaker; the holy scriptures will *then* never fail to be cleared from such sinister imputations.

But if the undoubted purport of the Christian dispensation is thus 'done away' by silly, or designing minds, one of its most zealous,

device.' If unintelligible to *our author*, yet many Christians of *real* understanding and *disinterested* piety accede to the opinion; and this not as a 'curious invention to evade,' but as a conformity with 'the plainest declarations' of Him 'who did the will *upon earth* of his *Father* who was in *heaven*.' Nor let the *writer* be staggered at the reference by our Savior, and his apostles, at one time, to his *human*, and at another to his *divine* nature; the 'language' in which *each* is expressed is by no means 'equivocal,' and the construction of it may be always clearly resolved by a faithful attention to the *ungarbled* passages, in which *either* occurs. 'The Word,' as applied in the genuine spirit of • revelation to our Blessed Savior, is placed

zealous, and rational advocates has in turn experienced a perversion of his comment upon its doctrines. Such is the treatment of the judicious † Lardner by Mr Lindsey! Dr. Lardner speaks thus:—St. John saith, "the eternal word, reason, wisdom, power of God, which is God himself, by which the world had been made, by which he dwelled among the Jews in the tabernacle, and in the temple, dwelled and resided in Jesus, *in the fullest manner*: so that we his disciples, and others who believed in him, saw, and clearly discovered him to be the promised Messiah, the *great* prophet, that should come into the world." This Mr. Lindsey calls 'the general intent of the preface to St. John's gospel' against the divinity of our Savior; which is so strongly marked in the foregoing expressions of our pious critic, that cavilers must be stigmatized for worse than Judaical blindness: Even the Jew from his spontaneous construction of our Savior's words could ask, "makest thou thyself equal to God?"

• Why are the writings of the New Testament characterised by the title of revealed religion? What did christianity reveal?

† The very first accusation of Lardner for Socinian principles!

placed by *our refiner* to signify God's wisdom and power. But wherefore signify some, and not all the attributes of the Deity?

veal? The morality of the New assimilated in many instances to the precepts of the Old Testament; the appeal of the Old was from passion, to reason, and from reason to the knowledge of one God. Jesus came 'from above, to bear † witness of himself.' He was 'the light of the world,' the Messiah long expected by the Jews. They were disappointed at his appearance in the humble character, which he condescended to 'take upon him.' Christians, who on the same narrow principal hazard the denial of his divinity, can prove but slender necessity for his appearance.

'Art thou greater' (questioned the unbelieving Jews) 'than our father Abraham? Abraham is dead, and the prophets? The answer runs 'before Abraham was ‡ I am.' Christ *could* only have asserted this concerning his *divine* nature.

Again;

† St. John's gospel, ch. viii. ver. 18.

‡ The Deity in the Old Testament calls himself by the name of "I am." Some arguers would lay considerable stress upon that solemn appellation, if it counteracted the divinity of our Savior expressed in his own foregoing answer to the Jews. 'In the fifth chapter of St. John's gospel' saith a clear and perspicuous vindicator of the apostolic writings from the caviling charges of idiotism, solecism, and barbarity, our Savior not only affirms, that "he works jointly with the Father, but that he, and the Father were one," which the Jews took to be so plain an assertion of his divine generation, and equality with the Father, that 'they took up stones to destroy him, as a blasphemer.' Blackwall's Sacred Classics, vol. i. p. 237.

Whence however the extreme difficulty of reconciling the possession of heaven by the Son of God, at a time *when* 'the earth, and all things were created,' while we observe from the words

of

Deity? To criticise such comment as a literary conception, it must be allowed an inelegant, insufficient explanation of
‘ In

Again; after his resurrection he appeared to his disciples and to multitudes of the brethren in his human form, to convince them, that he was the same Christ, who had so lately ‘ arisen from the dead.’ I suppose, that our Savior’s divinity will scarce be doubted, when he was received from the grave into heaven, whence he had as certainly descended to ‘ take upon him our flesh;’ and must then as certainly have possessed divinity. The reverse implies a *pagan* deification. “ John was a prophet,” says our Savior, “ and much more than a prophet; for I say unto you, among those that are born of women, there is not a greater prophet than John the Baptist.” The pre-eminence of St. John’s character over all other prophets arose from his being the forerunner of Christ. “ Thou shalt go before the face of the Lord, to prepare his ways.” *Our Redeemer* could not intimate a superiority of this forerunner to ‘ his master,’ in his prophetic capacity, yet were they each ‘ born of a woman.’ Whence surely it is implied, that our Savior meant to signify to his disciples, that ‘ himself was more than man!’ a testimony, and it could be no less, of his divine union with the Father.

of our blessed Redeemer that ‘ the kingdom of heaven was prepared for the righteous from the foundation of the world!’

‘ The poor leper in St. Matthew,’ saith the amiable authority just quoted, ‘ had a just notion, that Jesus was a divine person under that veil, and disguise of humility, which he put on during his abode upon this earth; adores him as Lord of all power, and applies to him in his own sacred person for deliverance, “ If thou wilt, thou can’st make me clean.” Jesus did not correct his suppliant, as attributing too much to him, but received his adoration, and showed, that he infinitely deserved it, by answering him and acting towards him with the power and goodness of the Creator and Savior of all. St. Chrysostom, that
excellent

'In the beginning was the word, and the word was God, and the word was with God,' in which expressions the divinity, and equality of our Lord can alone suffice to reduce the passage into sense: The whole in *particular* of *this first* chapter of St. John's gospel immediately characterises Christ.

The 'word of the Lord' in the scriptures of the earlier prophets is in no instance to be understood, but of a person; where 'the word' alludes merely to 'the will of God' it is not announced to be 'the word of the Lord: Graced with this Christian ornament, 'the word' cannot mean 'an angel,' for angels are always introduced in their *proper* appellation: add, that the occasions, upon which 'the word' is *thus* characterised in the Old, have a connection with passages of the New Testament, bearing 'a lively witness,' that the essence of our Redeemer is divine *.

The

excellent writer, and sound critic judiciously admires, and sets forth the force and majesty of this expression, "I will, be thou clean. Θέλω, καθαρισθῆσι," is parallel to the grand original so celebrated by Longinus "Γενεθήτω φῶς." "I will, be thou clean" spoken by Christ to the leper, was the voice not of man, but of *God*, *who* "spake, and it was done; who commanded, and it came to pass." Mat. ch. viii. ver. 3. Blackwall's sacred Classics, vol. i. p. 248.

* My purpose in the concluding passages of the foregoing Essay was to submit such short observations, as might evince the truth of that Divinity, recently and still denied by a herd of fanatic humorists to the Author of their religion. They who with a more circumstantial series of proofs to confirm the pre-eminence of our Lord, the most solid confirmation of pre-eminence in the religion itself, will not rise with *one* sentiment of degradation as to the character of Christ, after their attention to the essay of Mr. Robert Robinson, modestly entitled, 'A Plea for the Divinity of our Lord Jesus, &c.' Printed 1776, at Cambridge, for Fletcher and Hodson.

I had not read, or been informed of the work, till these remarks were finished.

Omitted in its proper place immediately succeeding the quotations from the late Mr. Baxter's posthumous compositions.

The following *observations*, confirming an opinion repeatedly laid down in the course of the present work, that ' the principles

Candid examiners into the genuine interpretation of scriptural terms will be pleased with the following explicit history of Memra, or Logos, characterising the Divinity of our Redeemer.

' The term Logos, while it retained its original Jewish idea, ' was determinate and proper ; it stood for that singular being, ' God the Medium, that great Supreme, whose manner of ' existence was unknown, and who would some time appear in ' the likeness of a man to redeem mankind.

' The term Memra, not signifying merely Jehovah, but Je- ' hovah under the peculiar idea of holding communion with ' man, by appearing in the form of a man, was adopted by the ' Chaldee paraphrasts. These paraphrases were in the com- ' mon dialect of the Jews in the time of Jesus Christ. The ' apostles often adopted their style, and St. John took the word ' *λογος* from those books, retaining in it only its old idea. Pla- ' to, who travelled into Egypt to improve his knowledge, ' learned the Jewish notion of Memra, or Logos, and affixing ' ideas to the term, of which the ancient Jews had never ' thought, returned it to the Jews, in his writings, full of ' dark, pagan enigmatical ideas. All things were new except ' the term. It was Moses Atticised indeed ! It became fashion- ' able, in time, for men of science to speak, and think, as Plato ' spake and thought ; and Philo the Jew, and after him many ' Christian divines, took up the Platonic Logos, and thus ' brought the Memra of the old Targumists, and the Logos of ' St. John, into obscurity and disgrace ; although it does not ' appear that St. John knew any thing about Plato's ideas of it.

' Nothing is more common than to run mad for a term, ' without knowing its value. The history of this term proves, ' that it has had different values in different hands ; it has ' gone for more, and less, as the exigencies of its owners re- ' quired. As St. John used it, it stood for God, who fore-ap- ' peared

principles influencing, and usages adopted by the heathens, originated in corruptions of the holy records,' *their* prolixity, it is hoped, will be indulged by those devoted to the interests of scriptural doctrines: to the lukewarm and the unbelieving the editor wishes not to apply. Less apology is requisite for extracts from a representation of religious ideas subsisting amongst a laborious, and uncivilized *people*, (for *such* are less overshadowed by artifice and concealment) in a country desolated by tempests, and the unrelenting hand of winter, from which nature revives for a very transient period; and where the variation of seasons is ever attended solely by a variation of toils. The publication alluded to is moreover, throughout, a faithful transcript of the human heart, as its motive was to picture the dawn of Christianity, from a generous zeal and regard to truth, where not a trace of practical worship was at the time observed.

'Before missionaries came into the country' of Greenland, the inhabitants 'were reported such gross idolaters, as to worship the sun, and sacrifice to the devil, that he might forward, at least not hinder, their hunting and fishing. The seamen saw, that as soon as the Greenlanders arose in the morning, they stood with their faces towards the rising-sun, to discover by the look of the hemisphere, or by the motion of the clouds, whether they had good or bad weather to expect upon that day. The sailors, not knowing the true reason, believed they worship'd the sun. Others saw, on forsaken places, many quadrangular spots laid over with stone; found upon one elevated stone some cinders, and near it a heap of bones. The conclusion was, that they sacrificed here; and to whom should they have sacrificed but to the devil? Thus may' (the author might have said, thus frequently do) 'people err in their no-

'peared to the patriarchs, and gave the law to Moses. It described a divine, human being, anciently known to the Jews by the name Jehovah-Memra, and since to the world by the name Jesus.'

'Happy for Christians, had they rested without *philosophical* explications!' Mr. Robert Robinson's Plea, &c. p. 107.

tions of the constitution and religion of others. These were the summer habitations of the Greenlanders, being tents pitched in such quadrangular places, where they dress their meat with wood. When the missionaries understood the language of the Greenlanders, they found the *latter* to possess opinions, tho' very vague and various, concerning the soul, and spirits, and experienced in *them* anxious solicitude about a state after death. The missionaries farther gathered, from a free dialogue with some perfectly wild inhabitants, that their ancestors *must have* believed' (why must, unless conformably with their own ideas of) 'a supreme Being, and that those ancestors rendered him service, neglected by degrees by their *posterity*, the farther *they* were removed from wiser and more civilized nations, till *they* lost every just conception of *the Deity*.'

But whatever sentiments the untutored Greenlander had espoused relative to *that* grand Outline of all religion, of all reason in the world of man, the care and diligence of the missionaries in promoting pious conversation to the enlargement of their ideas may necessarily be concluded the rivet of their attention to a subject, which before, as in other more barbarous kingdoms, wildly floated in the brain of imagination. From such conversations, and such only, can the *solid* arguments of the Greenlanders on the reason, why a God existed, be confirmed. 'I myself,' says a Greenlander to a questioning missionary, have often thought about *these* things; a kajak (boat) with all its tackle and implements grows not into formation of itself, but must be made by the labor and the ingenuity of man; one that does not understand it would directly spoil it. Now the meanest bird has far more skill displayed in its structure than the best kajak, and no man can make a bird; but still greater art is shewn in the formation of a man. Who made him? I bethought me, that he proceeded from his parents, and they from their parents. Some, however, must have been *first parents*; whence did they come, whence did this earth, sea, sun, moon, and stars, arise into existence? There must be some Being who made all these things, a Being who always was, and can never cease to be.'

It may reasonably be imagined, that the Greenland notions concerning the nature of the soul are composed of the most
romantic

romantic and enthusiastic conceits. I am happy to learn, that for the honor of humanity they *believe it*. It is a subject of surprise, that a perpetual conviction of such subsistence should permit a doubt in any *reasoning* head. But nature is suffered to prevail in Greenland, though too usually blurred by refined corruption in more civilized situations.

‘No nation,’ continues our author, ‘hath yet been discovered, but what had some notion of a God; such also is found in the wild and stupid Greenlanders, who entertain divers *opinions concerning the soul of man, and concerning other greater, or inferior spiritual essences.*’

The various wanderings of the Greenlander’s conceptions on the subject of a soul are principally attributable to their *occasional situations and employments*. Another great foundation of these vagaries is the frequency and vivacity of their dreams; from which it is not improbable, that the earliest ideas of its existence may have been derived by uncultivated reason; the conviction, that thought has travelled, while the body has continued inactive, and in a profound slumber (which persons necessarily concluded from waking in the same spot, where they had laid themselves down) must have been peculiarly striking to ruder attention. Hence is ultimately deducible the *philosophical* creed of transmigration! ‘The most sensible Greenlanders pronounce the soul a spiritual essence, different from the body, and from all material substances; and though the body corrupts in the earth, the soul survives after death.’ But even these, notwithstanding our author’s surmise to the contrary, seem to intermix some idea of corporality in *the soul*, which, they assert, “must have another kind of nourishment; but what that nourishment may be, they know not.”

The concluding reflections of our author upon their religious opinions are peculiarly efficacious to display their genuine origin. ‘Those who know what absurd notions the ancient wise heathens had of a soul, and a future state, will rather acknowledge a sagacity in the Greenlanders, beyond what we can trace in them in other respects. I take these to be the small remains of the truths of the patriarchal religion,

which tradition has propagated down to posterity; but the farther succeeding generations removed from their first dwelling, and from other civilized nations, the more were these truths disregarded, and forgot, or veiled, and adulterated with new additions. If we read the accounts which have been given of the most northerly American Indians, and Asiatic Tartars, we find a pretty great resemblance between their manner of life, morals, usages, and notions, and what has been said above of the Greenlanders; with this difference, that the farther the savage nations wandered towards the North, the fewer they retained of their ancient customs and conceptions. If it be true (as is supposed!) that a remnant of the old Norway Christians incorporated themselves, and became one people with the Greenlanders, the latter may thence have adopted some of their notions, which they have new-modelled in the coarse mould of their own brain.

We find the like mutilated traditions among them concerning the creation of the world, its last end, and Noah's flood. They call the first man Kellak, and say, that he sprang out of the earth, and soon afterward his wife sprang from his thumb; and from this pair all mankind proceeded. The woman is expressed to have brought death into the world by saying, "Let *these* die to make room for their posterity!"

'Almost all heathen nations know something of Noah's flood, and the first missionaries found also traditions' of that event 'among the Greenlanders; namely, that the world once overset, and all mankind, except *one*, were drowned; but some were turned into fiery spirits. This *only man* afterwards smote the ground with his stick, and out sprang a woman; these two repeopled the world. As a proof that the deluge once overflowed the whole earth, they assert, that many shells, and relics of fishes, have been found far within the land, where men could never have lived; even that bones of whales have been found upon an high mountain.

They cannot have much notion of the end of the world, and resurrection of the body.' Their opinion on the latter seems purely heathen; 'they deposite the hunting (and it
may

may be perhaps added, the fishing) implements of the deceased by his grave; the person rises again, and seeks his maintenance in the other world, as he sought it in this.'

Quæ cura, &c. &c.

———— eadem sequitur tellure repostos.

Virg. *Æn.* lib. vi.

' When all mankind shall have died, and be extinct, the terrestrial globe shall be dashed to pieces, and purified from the blood of the dead by a vast flood of water; then shall a wind blow the clean-washed dust together, and replace it in a more beautiful form than ever. There will be no more bare and barren rocks; the whole will be a level champaign, overspread with verdure and delight. The animals will also rise, and reanimate in vast abundance. As for men, he that is above will breathe upon them, and they shall live. But they can give no account who He is, that is above.'

The Greenlanders are Manichæans in the belief of two spirits, a good and a bad one. They are from their perils upon the sea, and the general hard methods, whereby their common sustenance is acquired, exceedingly devoted to superstition. Their anxious observation of weather is a necessary appendage to, rather a forerunner of that very sustenance; certain prognostics of a storm, or of winds unfavorable to their labors are attended to with minute remarks, and reflections. Even their more favorite, and usual occupation of seal-catching, which comprizes their food, their raiment, and their abode, is involved with dangers affecting those lives, which it was constituted to preserve, and to make as comfortable, as the climate will admit. The uniformity of their engagements in person, and the employment of their thoughts in scenes of barbarous activity, prevent the expansion of their minds on subjects which might invalidate, if not erase, superstitious horrors. Civilization alone, and that of no ordinary standard, more essentially promotes their expulsion.

Amidst all the references to the *ancient* records of scripture, observable in the foregoing picture of their religious principles,

ciples, not one appears deducible from the doctrines, or history of the *Christian* dispensation. From the representation above, respecting their belief of a supreme power, it is obvious, that no regular traditionary series prevails among them. Their forefathers, they cry, *must have* believed such a power. I should rather therefore conceive, that the earlier persons, actually settled (a settlement which, it may be presumed, was not of very ancient date) on the Greenland coasts, imported that knowledge of particulars handed down in the writings of Moses and the prophets, (the historical portions principally seem to have been adopted) which formed more immediately a ground-work of the idolatrous system in civilized kingdoms. Of whatsoever people these original settlers consisted, they must have been very barbarous, since in the *present* days their intellectual exertions have been limited to the simple construction of kajaks, fishing-tackle, and sordid coverlids, called houses: the very cookery of their food far less improved, than it might have been imagined in a course of ages.

It must be permitted to dispute the authenticity of their incorporation with Norway Christians; since this latter people cannot but be presumed to have inculcated, however less zealously than our missionaries, (who visited Greenland from a conscientious motive of diffusing the principles of revelation) some tenets of a religion, which had influenced their own ideas. But to every principle of Christianity the Greenlanders are reported to have been utter strangers, when the 'Unitas Fratrum' appointed a mission to those inhospitable coasts. History of Greenland, translated from the High Dutch of Mr. David Crantz, vol. i. book 3. chap. 5. October 1767.

A learned author, whom I have the honor to call my friend, and who has appropriated a larger portion of his studies to the duty of his profession, connects, in his recent * 'Illustration' of the communion, enjoined by our Savior to his

* The term 'Illustration' is affixed to a performance, which the author, with that deference for which he has been always valued, has declared to be 'An attempt to illustrate,' &c.

disciples,

disciples, 'the feasts upon the legal sacrifices among the Jews,' and 'the feasts upon the idol sacrifices among the Gentiles †.'

This very close reasoner, and excellent scholar devotes many remarks to a sentiment hazarded by Cudworth, whose very errors are to be criticized with that reverence, which has been always a tribute to eminence from so candid an opponent. The sentiment of Cudworth is communicated in his own phraseology, "That the Lord's supper, in the proper notion of it, is 'Epulum ex oblatis, or a feast upon sacrifice;' in the same manner with the feasts upon the Jewish sacrifices under the law, and with the feasts upon *ειδωλθυστα*, things offered to idols among the heathens." Dr. Bell has sufficiently evinced the impropriety of Cudworth's premises, from a reference to his conclusions. He has likewise conferred a more essential service upon the Christian religion, by the confutation of a late right reverend author, who from the adoption of Cudworth's principles on this argument, and his laborious assiduity to confirm them by his own refinements, has more particularly endangered the character of his profession, by treading the slippery paths leading to transubstantiation. This latter divine has more than once almost made a shipwreck of genuine faith, in his bolder pursuits of novelty.

To the work with which the public has been, on the foregoing occasion, obliged by my very worthy friend, may I be permitted to refer the ingenuous reader? at the same time wishing his indulgence to a short observation of my own, that the very construction of any ordination of sacrifice, in the institution of the gospel, must be necessarily dissonant from the genius and spirit of Christianity, as promulged by the Author of our salvation. What page of our blessed Savior's history affords an intimation that he proposed to inculcate the doctrine of *sacrifices*, unless we except that represented under a

† Appendix to 'the Attempt to ascertain and illustrate the Authority, Nature, and Design of the Communion, or the Lord's Supper, by W. Bell, D. D.'

figurative allusion to the *Jewish*, of broken and contrite hearts, which God will not despise ?

With the greatest conviction I resign the conduct of deductions on this subject to a far more valuable investigator ; sufficient for my purpose, as editor of *Apollonius*, consistently with the leading point which I have endeavor'd to enforce, that the Jewish feasts, as above intimated, and those of the heathen assimilate, while no congenial establishments were enjoined to the furtherance of the Christian dispensation !

Christianity is by no means to be considered as a counterpart of the law of Moses ; the latter was subservient, even in its divine institution, to the purposes designed by the Almighty in the promulgation of the former. The ceremonial law was limited to the uses of one, the Christian doctrines addresses the hearts of all, people : the Mosaic must be understood as the fore-runner of revealed religion. The lawgiver of the Hebrews was an instrument of those decrees, the completion of which was reserved, by the miraculous will of Providence, to the distant period of the assumption of flesh by our Lord. Every page of the Israelitish teems with prospects of Christian interests ; for these the patriarchs lived, the inspired prophets wrote, and worked ; for these, figurative pictures were delineated, and even the letter of history, in the writings of the Old Testament, was calculated to lead enquiries into a religion ' originating from God, in contradistinction to the heathen ; which enquiries could only terminate according to the spirit, with which they were formed, in the history and doctrines of our Redeemer *.

Such

* I cannot, however indirectly engag'd upon a theme composing so very essential a part of Christian duty as the communion, omit attention to the celebrated reply of Elizabeth, when the Catholic zealots expected, by their question relative to that solemn institution, to furnish, through *her* answer, matter for accusation against her principles, well-known to have been opposite to those of her popish sister on the throne,

Such being the uncontroverted connection between the Jewish and heathen sacrifices, and the positive disagreement between *these* and any rite whatsoever enjoined by the Finisher of our faith; whence can such connection between the two *first* religions be surmised to have arisen? To presume that the Jewish was borrowed from the heathen, were a palpable violation of historical evidence produced in the holy writings; that the latter owed its origin to the former in point of earliest ceremonies, may be corroborated from those sacred testimonies. True it is, that the principles of each were totally discordant; yet the intermixture of the Israelites with the Egyptians might be reasonably supposed to have familiarized imitations of their respective usages. The Israelites are recorded to have too faithfully, and too fatally, expressed a proneness to the idolatry of Egypt; and the Egyptians may as fairly be concluded to have copied, from a design to misrepresent, the sacrificial rites, in particular of the Israelites. For, as it has been expressed in the course of this Appendix, it appears not that the Egyptians had practised the ‘devotion

throne, and which occasioned her unreasonable imprisonment in the Tower.

‘Christ was the Word, who spake it;
He took the bread, and brake it,
And what his will did make it,
That I believe, and take it †.’

† I observe these lines attributed to the *nervous Doctor Donne*; but either they cannot be his, or Elizabeth, on such construction, could not have uttered them. Elizabeth may scarcely have esteemed it requisite to use so glorious an ambiguity of explanation, when she had ascended the throne of England. She was born 1533; was crowned 1559; and died 1603. Dr. Donne was born 1573, and died 1631. So that one or other of these assertions cannot fail to be inconclusive.

of

of sacrifice' previously to their intercourse with the people of God. The very pure and perfect lineaments of Christianity have suffered from the profanation of unskilful or designing daubers. Should any peevish arguer enquire, "What possible conformity can subsist between the Jewish and heathen devotee?" he may be asked in return, "What conformity may be concluded between the spirit of Christianity and Mahometanism?" yet whence the *cutlines* of the latter?

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E R R A T A.

- Page 31, line 19, *for* were observed, *read* will be.
 — 20, *dele* already.
 — 21, *dele* foregoing.
 61, ver. 4, *for* have, *read* heave.
 75, 7, *for* steam, *read* stream.
 133, 1, *for* foilage, *read* foliage.
 134, 1, *for* Cretaz, *read* Cretan.
 136, 15, *for* stubborn, *read* stubborn.
 138, 2, *for* lead, *read* lend.
 — 3, *for* shin, *read* shine.
 — 8, *for* rustat, *read* rustic.
 147, 14, *read* possessions.
 150, 6, *for* occean, *read* ocean.
 168, 13, *mans*, *to be read as a verb*.
 169, 2, *for* oul, *read* soul.
 182, 14, *dele* mark “
 185, the end, *for* gloomy is, *read* dis.
 — remark line 3, *read* was suitable.
 189, 6, *for* Minoan's, *read* Minoän.
 199, note, last line but one, *for* simile, *read* smile.
 206, 3, *read* warriors *without an apostrophe*.
 207, v. last, *dele* the first his.
 256, last line but two, *for* principle, *read* principal.
 258, last line, *dele* as it has been usually esteemed. — Same page,
dele was before intermixed.
 261, motto to Ceiris translated, *point the third verse*, culpære jo-
 cos, musamque paratus.
 273, last line of note, *for* viies, *read* vires.
 282, *for* fame, *read* flame.
 293, *for* Sprenitis, *read* Spernitis.
 292, *read* 3d verse, &c.

To these the mild Palæmon's infant age
 Joined with a mother springs, the various stage
 Of years forbids not equal health to flow
 Full o'er their limbs, &c.

DIRECTIONS TO THE BINDER.

Place the ERRATA at the End of Vol. I.—And the Argument to Book I. and II. marked 61*, 62*, 63*, and 64*, in the Sheet E of Vol. I. between Pages 59, and 61.